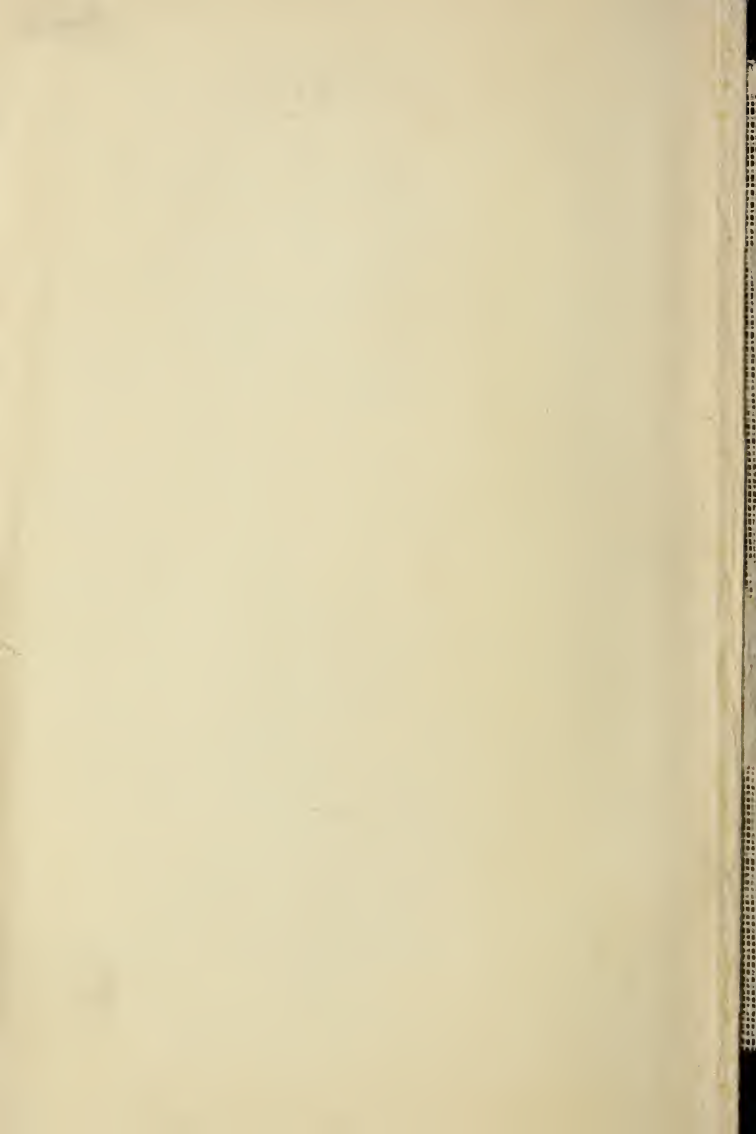




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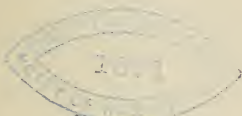
ON THE

EPISTLES OF PAUL THE APOSTLE

TO THE

GALATIANS AND EPHESIANS.

BY JOSEPH LONGKING,
LATE SUNDAY-SCHOOL SUPERINTENDENT.



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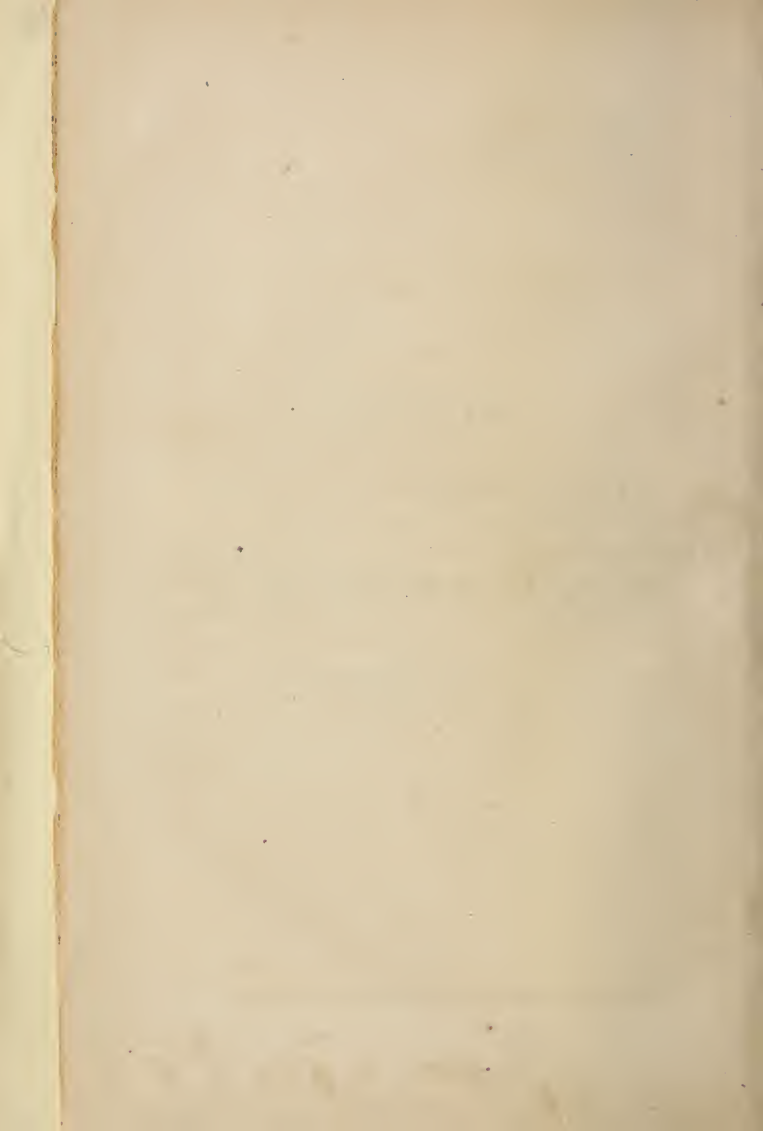
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NOTES

ON

GALATIANS.



INTRODUCTION.

THIS was probably among Paul's earliest epistles, being written about the year 52 or 53. Some think still earlier. It would seem that the Galatians were converted to Christianity chiefly or entirely by the instrumentality of Paul a year or two previous to the writing of this epistle; and that after his departure certain Jewish Christians had joined them, who endeavoured to remove the Galatian converts from the simplicity of faith in Christ as the only medium of justification, and taught an observance of Mosaic rites, and obedience to the Mosaic law, as essential to acceptance with God. In order the more effectually to carry their point, they insidiously sought to undermine the influence of Paul by representing that he was not an apostle, or at least not equal in rank and authority to the other apostles, having derived his commission, not from Christ, but from men; thus his teachings, they urged, were less authoritative and binding.

To counteract these misrepresentations, St. Paul endeavours to show in this epistle,

First. That he was in the highest sense an apostle, namely, by divine appointment.

Second. That there is no truth in the notion that an observance of the Mosaic Law is necessary to present justification or ultimate salvation ; but that, on the contrary, whoever depends on it for acceptance with God loses all the benefits arising from the Gospel.

Having established these important points, the apostle gives the Galatians various instructions and exhortations to a holy life, and concludes with a brief summary of the topics above discussed, terminating in an apostolical benediction.

ANALYSIS OF GALATIANS.

CHAPTER I.

THE apostolic salutation, including Paul's claim to immediate divine appointment to the apostolic office, 1-3. Declaration that forgiveness for the sins of men is through the alone atonement of the Lord Jesus Christ, to whom he ascribes everlasting glory, 4, 5: expresses his surprise at the unsettling of the faith of the Galatian converts, 6-10. Paul reiterates his conviction of the truth of the Gospel as preached by himself, 11, 12: gives an account of his early life and call to the ministry, 13-17: glances at his doings immediately subsequent, 18-24.

CHAPTER II.

Here the apostle informs the Galatians of a subsequent visit to Jerusalem, and the causes of it, and of his recognition by the principal brethren, 1-10. He mentions his subsequent reproof of Peter for apparent duplicity, and shows his own consistency in withstanding the attempt to impose the Jewish ritual on Gentile converts, 11-21.

CHAPTER III.

Here the writer shows the folly of abandoning the Gospel provisions for and promises of justification by faith, for the observances of the law to the obtaining of

acceptance with God, 1-14: shows that the covenant originally made by God with Abraham and his spiritual progeny was not annulled by the subsequent law of Moses, which was limited in its operation, and preparatory to the Gospel, whose blessings were of a universal tendency, 15-29.

CHAPTER IV.

Here the apostle compares and illustrates the Mosaic and Christian conditions of salvation, 1-10: expresses his fears for the Galatians, and his deep distress at their departure from the faith he had inculcated among them, 11-21: shows that Abraham's two wives, the one a slave and the other a free woman, allegorized the two dispensations, the Law and the Gospel, and the superiority of the latter to the former, 22-31.

CHAPTER V.

An exhortation to steadfastness in adherence to the Gospel plan of salvation, which is shown to be one of liberty from sin, of superior excellence, and leading to holiness and consequent happiness, 1-26.

CHAPTER VI.

Containing practical directions to a holy life, and concluding with the apostolic benediction, 1-18.

PAUL'S EPISTLE TO THE GALATIANS.

CHAPTER I.

Paul, after saluting the Galatian Church, assures them of his concern at their departing from the doctrine of justification being by faith only, and narrates his call to the apostleship.

PAUL, an apostle, not of men, neither by man, but by Je'sus Christ, and God

Verse 1. *Paul, an apostle*] It was customary with the ancients to introduce their letters, especially authoritative and official ones, by the announcement of their name and position. Paul very generally does this: see his epistles. The word "apostle" signifies, literally, a messenger—one sent. So John xiii, 16: "The servant is not greater than his lord, neither *he that is sent* [Gr. *apostolos*] greater than he that sent him." The term is, however, generally employed in the Sacred Writings to designate, as here, a class of officers sent by Christ himself for the special work of establishing his kingdom among men. In order to this, they needed peculiar qualifications. Among the essentials would

the Father, who raised him from the dead;

seem to be, (1.) That they should have seen the Lord Jesus Christ after his resurrection, in order that they might be witnesses of his having risen from the dead. Acts i, 21, 22; 1 Cor. ix, 1; xv, 8. (2.) That they should have been called "to this office and ministry" by our Lord himself; (Acts i, 24-26; xxii, 10, 14, 15,) emphatically "the Apostle and High Priest of our profession." (3.) That they should be infallibly inspired; (John xvi, 13; 1 Cor. ii, 10; Gal. i, 11, 12;) for as they had not only to explain the true sense and spirit of the Old Testament, (Luke xxiv, 27; Acts xxvi, 22, 23; xxviii, 33,) which were overlooked by the Jewish teachers, but also to give forth the New Testament revelation to the world, which was to be the unalterable standard of faith and practice in all succeeding generations, (1 Pet. i, 25; 1 John iv, 6,) it was absolutely necessary that they should be secured against all error by the unerring inspiration of the Spirit of truth. This grace being given them, (John xiv, 26; xvi, 13,) their teaching is to be received "not as the word of men, but as it is in truth, the word of God." 1 Thess. ii, 13. (4.) A fourth needful qualification for the apostleship was, the power of working miracles and of conferring these gifts upon others. 1 Cor. xii, 8-11. "Truly," says Paul, "the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." 2 Cor. xii, 12.

This higher class of Church officers had, strictly speaking, no successors; that is, were followed by none of similar qualifications and powers; and plainly could not have, unless by a constant succession of miraculous

2 And all the brethren which are with me, unto the churches of Ga-la'ti-a:

appearings of Christ, miraculous personal calls, and constant infallible teachings. "Their qualifications were supernatural, and their work, once performed, remains in the infallible record of the New Testament, for the advantage of the Church and the world in all future ages."—*Kitto*. The ordinary ministers of the Gospel, called of God to the holy office, supply their place, but are not their successors.

Not of men, neither by man, etc.] The scope of this parenthetical clause is to show the ground of Paul's claim to the apostleship, which would seem to have been called in question; it being apparently asserted or insinuated that he was merely deputed by the apostles at Jerusalem to visit the Churches in a subordinate capacity. Instead, therefore, of merely saying, as in the epistles to the Corinthians, the Ephesians, and the Colossians, "an apostle by the will of God," he emphatically declares, 1. The fact of his apostleship; and, 2. That he was such *not* by the appointment of any body of men, as by the college of apostles, or by that of any individual, as of James or Peter, but *by Jesus Christ and God the Father*] This is the only epistle in which "God the Father" is expressly joined with our Lord Jesus Christ in the call to this high office. And we presume they are joined here only to give greater solemnity and weight to Paul's assertion of his being fully and duly called and appointed.

Versé 2. *The brethren which are with me*] It is not known who these "brethren," meaning, probably, brother *ministers*, were; it is, however, generally sup-

3 Grace *be* to you, and peace, from God the Father and *from* our Lord Je'sus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil

posed that Silas and Timothy, and perhaps Luke, were of the number. Coneybeare thinks, from Acts xx, 4, "that Sopater of Berea, Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timotheus and Tychicus and Trophimus, from Proconsular Asia," were now in Paul's company. It is not to be supposed that these "brethren" were joint authors with Paul in writing this epistle; they are merely introduced as uniting with him in Christian salutations.

Verse 3. *Grace be to you, etc.*] May you be the objects of the kind regards of God the Father, and of the Lord Jesus Christ, and may you receive from them all that is necessary to your happiness both here and hereafter.

Verse 4. *Who gave himself for our sins*] And has thus given the strongest evidence of his love and good-will. What a groundwork for their friendly greeting and prayer! The expression "gave himself," etc., of course means, gave himself up to death, a sacrifice for our sins. The word "our" is not to be limited to believers; its meaning is, for the sins of us men. *That he might deliver us*] Namely, by his atoning death and those gracious helps of the Spirit procured for us by his death and mediation. *From this present evil world*] "From conformity to its corrupt manners and the condemnation consequent thereon."—*Bloomfield*. The idea is, Deliver us from all evil—evil men and evil practices; and, by implication, bring us to the practice

world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed

of good habits and associations. Some understand by "evil world," the Mosaic dispensation; "but the state under the law neither was nor is ever in Scripture called evil, in itself."—*Riccaltoun*. According to the will of God and our Father] In obedience to his will. The phrase "God and our Father" would be better rendered, God, *even* our Father; or, our God and Father.

Verse 5. *To whom be glory, etc.*] Honor, praise. That is, say some, "for this his gracious will," making this feeling of benevolence in God the ground of the ascription of praise. We prefer not thus to limit its signification, but to take the doxology as proceeding from a right appreciation of the divine excellence in general, not of this particular instance of its manifestation. Here ends the salutation.

Verse 6. The apostle here proceeds, with an abruptness and energy which show how much he was moved, to reprove the Galatians for their departure from those important truths he had inculcated, and to show them the dangerous tendency of the errors they had recently embraced, by their reception of teachings so widely differing from those he had inculcated as to lead him to characterize them as "another gospel." *I marvel ye are so soon removed*] The word translated "removed" is forcible; it signifies, properly, to change one's place; and figuratively, to change one's side, and go over to

from him that called you into the grace of Christ unto another gospel:

another. This they had done by rejecting Paul's doctrine of salvation by faith only, and receiving the Judaizing tenet of the necessity of obedience to the Mosaic ceremonial law. The expression "so soon" may denote, not so much speedily as inconsiderately or hastily, as the same word is rendered in 2 Thess. ii, 2. If, however, "so soon" be taken in the sense of time, it will not be inapplicable, as probably not more than one or, at the most, two years had passed since Paul had been among them, (Acts xvi, 6,) and then they were well established in the truth. *From him that called you*] The pronoun "him" is generally understood of God or Christ, as the "calling" to the blessings of the Gospel is usually ascribed to them. But it is here more natural, we think, to refer the expression to Paul, by whom they were, instrumentally, "called" to the knowledge of God, and to whom they had been so ardently attached that they would, had it been possible, have plucked out their eyes and given them to him, could they thus have more strongly shown their love. Gal. iv, 14, 15. This view furnishes a good reason for his astonishment at their perversion. *Into the grace of Christ*] Rather, *by or through* the "grace of Christ," namely, unto salvation. *Unto another gospel*] Unto the belief of doctrines so unlike those teachings they had heard from Paul, as to form essentially "another" and contrary "gospel." The Gospel is at once so pure and so perfect that nothing can be added to or taken from it without not only marring, but to a greater or less degree subverting it.

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

Verse 7. *Which is not another*] According to commentators generally "not another" *gospel*; perhaps a better rendering would be, is no gospel (God's spell or word) at all. Coneybeare renders, "Is nothing else but the device of certain men." *There be some that trouble you*] The word rendered "trouble" signifies to perturb the mind; namely, by throwing into it perplexing doubts. The reference is to the Judaizing teachers, whose instructions had this effect. *Would pervert the Gospel*] To "pervert" is to corrupt; to change the nature of a thing by the introduction of something foreign and unlike. The allusion is to the attempt to incorporate the Jewish ceremonial law into the Gospel system.

Verse 8. *Though we*] The plural form for the singular—though I, Paul. *Or an angel from heaven*] A strongly hypothetical case. The language suggests how vehemently he felt opposed to the innovation. *Preach any other gospel*] Preach, as the Gospel, anything essentially differing from that system of truth he had already delivered. The declaration would seem to have especial reference to the method of justification. *Let him be accursed*] That is, according to some, devoted to destruction; to others, excluded from your society, cut off from your communion. See 2 John x, 11.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet

How could Paul more strongly convey his sense of the integrity of the Gospel he had preached to them? His language is that of the fullest conviction both of the truth and importance of his message.

Verse 9. *As we said before, etc.*] This repetition shows both the abhorrence with which Paul regarded the erroneous teachings of his opponents, and the settled conviction of his mind against them. *Than ye have received*] Namely, from Christ through Paul.

Verse 10. *Do I now persuade men, or God?*] This verse is exceedingly abrupt and difficult of explanation. There would seem to have been something in the apostle's mind to which this language has reference, which does not appear. If, as is generally thought, the passage is designed as a denial of some charge that had been brought against him, then that charge would appear to have been, that he had been improperly influenced by desires for popularity—that he had not so much sought to please God, and to proclaim his truth, as to court the good opinion of men. Dr. Brown finds Scripture usage for rendering “to conciliate,” to “court favor,” to “pacify;” and his paraphrase is: “Do I seek the approbation or favor of men or of God? or do I seek to please men?” equivalent to saying: “I seek God’s approbation, not men’s. I am no man-pleaser, as I have been represented.” *Do I seek to*

pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Je'sus Christ.

please men?] That is, if the above view be correct, at the expense of faithfulness. *If I pleased men I should not be the servant of Christ*] Meaning, I should not be a *faithful* servant of Christ, because the "pleasing of men" must be at the expense of faithfulness to him. Parallel with James iv, 4: "The friendship of the world is enmity with God." "This," says Macknight, "is a cutting reproof to all those ministers who either alter or conceal the doctrines of the Gospel for fear of displeasing their hearers or to gain popularity."

Verse 11. *I certify you*] To "certify" is to give certain information, to assure. *The Gospel is not after man*] Not of human origin, nor composed of precepts received from or taught by men. This fact he frequently mentions, to disprove the allegations of those who sought to destroy his influence.

Verse 12. *I neither received it of man*] Agreeing with statement in verse 1. *Neither was I taught it*] That is, not by man. *But by revelation of Christ*] To "reveal" is to unvail, to uncover that which has been heretofore hidden. So the "mysteries of the Gospel" were made known to Paul in a miraculous manner by Christ himself. We suppose him to speak here only of the prominent doctrines and facts of the Gospel; such

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it :

as he had not had the opportunity of becoming truly acquainted with by other and ordinary means. The perfect agreement existing between Paul's teachings and those of the other apostles, shows that they all derived their knowledge from the same infallible source.

Verse 13. *For ye have heard of my conversation in time past*] The apostle here proceeds to show more fully *how* Christ had "revealed" to him the Gospel; first reminding them, however, of his former opposition to it, and then how that opposition had been overcome. His reason for this was, probably, that so he might strengthen his declaration, that he had been won to obedience to Christ only by miraculous interference. "Conversation," here, has the sense of manner of life—general conduct and behavior. The expression "time past" must denote the period of his life before his conversion to Christianity. *The Jews' religion*] Equivalent to "when I was a Jew." *How beyond measure*] Denoting the virulence and activity of his opposition; far exceeding that of others. *I persecuted the Church of God*] To "persecute" is to vex, annoy, oppress. By "Church of God" is meant the body of believers in Christ. "The expression," says Bloomfield, "is used to set in a strong point of view the criminality of his conduct." *And wasted it*] Namely, by dragging its members to prison and death. Coney-beare renders, "strove to root it out."

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

Verse 14. *Profited*] Rather, made proficiency. Not, we suppose, by attaining to greater piety, properly speaking, but by obtaining a superior knowledge of the things taught, and increase of zeal in their adoption and propagation. *In the Jews' religion*] Not in the pure law of God, as taught by Moses, but in a system made up of a strange mixture of human traditionary lore and the inspired writings. *Exceedingly zealous of the traditions, etc.*] "Zealous" means warm, ardent; the phrase denotes the intensity of his attachment to these teachings. "The expression well designated the Judaism of the Pharisees as a religion handed down from their fathers, and containing, together with what was of divine institution, much of tradition merely."—*Bloomfield*.

Verses 15, 16. *When it pleased God*] Paul claims nothing in the way of merit; the entire honor of being called to the apostleship he ascribes to the pleasure or choice of God. *Who separated me, etc.*] Set me apart from my birth for an apostle, as he did Jeremiah (chap. i, 5) for a prophet. "Such an unconditional predestination as this may consist both with God's justice and mercy."—*Wesley*. It is a setting apart, not to heavenly blessedness, but to a certain station or calling in life, founded on the divine knowledge of eminent qualifications for the work. *And called me by his grace*]

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood :

17 Neither went I up to Je-ru'sa-lem to them which were apostles before me ; but I

Namely, to the work of apostleship. Doubtless, this "call" was, also, to the knowledge of salvation by the remission of sin, but that is not asserted. *To reveal his Son in me*] To make known "in me," or *to me*, his Son's character and office; that is, in or to my mind and heart. Some render, *by me*; explaining the clause to make known his Son by my means. But this is quite improbable. "The revelation spoken of is plainly distinguished from the preaching of the Gospel by the apostle, as the next clause shows; and preceded it as the necessary means preparatory to this object."—*Turner. That I might preach him among the heathen*] Here Paul asserts the more immediate design of the revelation. The Saviour very early designated this as Paul's peculiar field of labor; hence he terms himself "the apostle of the Gentiles." *Immediately I conferred not with flesh and blood*] By "flesh and blood," here, we are to understand "with no one;" neither debating the matter with himself nor others. The word rendered "conferred" signifies to commit anything to another—to lay one's case before him; hence, to confer with or consult.

Verse 17. *Neither went I to them which were apostles*] The "revelation" he had received rendering direction from the earlier apostles apparently unnecessary. *But I went into Arabia*] The "immediately" of the preceding verse connects, in sense, with this passage.

went into A-ra'bi-a, and returned again unto Da-mas'cus.

From Acts ix, 19-22, it would appear that this journey was not so "immediate" but that he first spent some time in Damascus, preaching Jesus to his countrymen resident in that city. The direct cause of this residence in Arabia does not appear. Some very confidently assert it was for the purpose of seclusion, that he might the better give himself to meditation and study—a sort of *training* for his subsequent work. We, however, prefer the views of Dr. Turner, whose excellent note we adopt entire. "But," says he, "if St. Paul, immediately after his conversion, were in a fit mental and spiritual condition to preach the Gospel at Damascus, and to confound the Jews of that city by proving Jesus to be the true Messiah, (Acts ix, 19-22,) the preparations and divine instructions spoken of had already been attained. In all probability he went to Arabia because a favorable opportunity presented itself there for making known the Gospel; and this seems to be intimated by the connection in which the statement here occurs. When God, who had designed him for the ministry, made him rightly acquainted with the truths of the Gospel, in order that he might announce them to the Gentiles, he lost no time in seeking human counsel or sanction, but went immediately to Arabia. The impression most naturally given by this representation is, that he went to preach the Gospel." *Returned again unto Damascus*] Whence he had gone. Damascus is situated in a vast plain, at the eastern foot of Anti-libanus, and is thought to be one of the most beautiful of the eastern cities. The Orientals describe it, in their

18 Then after three years I went up to Je-

gorgeous language, (chiefly because of the delightful gardens surrounding it,) as "a pearl surrounded by emeralds."* Its great age, (for it was known in the days of Abraham, Gen. xiv, 15, and xv, 2,) and its still flourishing condition, while the neighboring and more modern cities of Baalbec and Palmyra lie in ruins, combine to invest it with great interest. M'Culloch supposes its population to be from 120 to 150,000, of which perhaps 12,000 is Christian.

Verse 18. *Then after three years I went up to Jerusalem*] Driven away, apparently, by the conspiracy which had been formed "to kill him." Acts ix, 23. It is uncertain whether this period of "three years" is to be counted from the time of Paul's conversion or of his return from Arabia; though probably from his con-

* "Among the rocks and brushwood at the base of Antilibanus are the fountains of a copious and perennial stream, which, after running a course of no great distance to the southeast, loses itself in a desert lake. But before it reaches this dreary boundary, it has distributed its channels over the intermediate space, and left a wide area behind it, rich with prolific vegetation. These are the 'streams from Lebanon,' (Sol. Song, iv, 15,) the 'rivers of Damascus,' which Naaman not unnaturally preferred to all the waters of Israel. (2 Kings v, 12.) And this stream is the inestimable treasure of Damascus. It is drawn out into water-courses and spread in all directions. For miles around it is a wilderness of gardens. Everywhere among the trees the murmur of unseen rivulets is heard. Even in the city, which is in the midst of the garden, the clear rushing of the current is a perpetual refreshment. It is not to be wondered at that the view of Damascus, when the dim outline of the gardens has become distinct, and the city is seen gleaming white in the midst of them, should be universally famous. All travelers in all ages have paused to feast their eyes with the prospect.—*Coneybeare*.

ru'sa-lem to see Pe'ter, and abode with him fifteen days.

version. If the latter view be adopted, we must suppose he remained meanwhile at Damascus and vicinity, preaching the Gospel. This supposition appears the more likely, though plausible arguments are not wanting in support of the former sense. *To see Peter*] To form his acquaintance; not, as a learner, to seek instruction in a system the knowledge of which had been divinely imparted to him, or to obtain authority to exercise in an office divinely conferred, and the duties of which he had been fulfilling for at least three years. *Abode with him fifteen days*] The brevity of this sojourn is of itself sufficient to show that Paul had not now visited Jerusalem for the purpose of being more perfectly instructed. From Acts ix, it appears that when Paul first made himself known to the disciples at Jerusalem as a fellow-believer and teacher, they shunned him, not knowing him to be a disciple, until Barnabas, with whom he is supposed to have been personally acquainted, took him by the hand and introduced him as having "preached boldly at Damascus in the name of Jesus."*

* "This first meeting of the fisherman of Galilee and the tent-maker of Tarsus—the chosen companion of Jesus on earth and the chosen Pharisee who saw Jesus in the heavens—is passed over in Scripture in a few words. What took place in the intercourse of these two saints—what was said of Jesus of Nazareth who suffered, died, and was buried, and of Jesus the glorified Lord, who had risen and ascended, and become "Head over all things to the Church"—has not been revealed, and cannot be known. The intercourse was full of present comfort, and full of great consequences. But it did not last long. Fifteen days passed away, and the apostles were compelled to part. The same zeal which had caused Saul's voice to be heard in the synagogues in

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

Verse 19. *Other...apostles saw I none, save James, etc.*] Saw none but Peter and James "the Lord's brother." Commentators differ as to whom this James was; for the expression "brother" may denote any near kinsman. The James referred to is supposed to have been the one afterward designated as bishop of Jerusalem, and author of the epistle bearing his name.

Verse 20. *Behold...I lie not*] An emphatic declaration of the truth of his statements; made necessary, apparently, by the hostility and calumnies of his opponents. "The argument, as Whitby observes, is this: 'Having, therefore, preached the Gospel so long before I saw them, and staying so little while with them, and going then only to see, not to learn of them, it cannot be conceived I should receive my instructions how to preach the Gospel from them.'"—*Bloomfield*.

Brief as was Paul's visit, it did not pass unimproved; for he "spake boldly [in the synagogues] in the name of the Lord Jesus, and disputed against the Grecians;" until they, too, driven to that last argument of a desperate cause, sought to take the life of him whose reasonings they could not refute, and to whose entreaties to become reconciled to God they would not yield. But the "brethren," becoming acquainted with the plot, removed him from the danger, and sent him forth to Tarsus.

the persecution against Stephen, now brought the murderer of Stephen to the verge of assassination. Once more, as at Damascus, the opposing Jews conspired to put Saul to death; and once more he was rescued by the anxiety of the brethren."—*Coneybeare*.

21 Afterwards I came into the regions of Syr'i-a and Ci-li'ci-a ;

22 And was unknown by face unto the churches of Ju-de'a which were in Christ :

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

Verse 21. *The regions of Syria and Cilicia*] Syria is here, probably, to be taken in an enlarged sense, as comprehending the country lying between Mounts Taurus and Amanus on the north, and the Euphrates and Mediterranean on the east and west. Taurus, the birth-place of Paul, was in Cilicia.

Verses 22, 23. *Was unknown by face unto the churches of Judea*] Personally unknown. By "churches of Judea" those of the country parts is generally understood, in distinction from that of Jerusalem: "tidings only were brought them, from time to time, that Saul, who was once our embittered persecutor, now bears the glad tidings of that faith which he formerly labored to root out." "Had Paul obtained his knowledge of the Gospel from the leaders of the Church at Jerusalem, or applied for their sanction of his apostolic authority, the Churches of Judea could hardly have been so little acquainted with him."—*Turner*.

Verse 24. *They glorified God in me*] Rather, on my account: on account of his conversion and ministry. To "glorify," is to exalt, to praise. They gave thanks to God that this virulent persecutor of the faith had been transformed by his power and grace into one of its most earnest and able advocates.

CHAPTER II.

Paul informs the Galatians of his journey from Antioch to Jerusalem, and why, on one occasion, he rebuked Peter.

THEN fourteen years after I went up again to Je-ru'sa-lem with Bar'na-bas, and took Ti'tus with *me* also.

Verse 1. *Then fourteen years after*] Meaning, probably, fourteen years after the visit to Jerusalem narrated at the close of the preceding chapter; though this cannot be positively affirmed. Some place it fourteen years from Paul's conversion.

Several events in the apostle's life are here omitted, some of which are supplied in the Acts. Thus we learn from that record (Acts xi, 22-30) that when the apostles at Jerusalem heard of the success which had attended the labors of some of the early converts at Antioch, they sent to their assistance Barnabas; and he, finding the work spreading, shortly after went to Tarsus in search of Paul, and together they returned to and labored at Antioch for "a whole year." On the prediction by Agabus of a famine, the Christians of the vicinity sent relief to their suffering brethren in Judea by the hands of Paul and Barnabas. This was, we suppose, Paul's second apostolic visit to the Jewish metropolis. After the conclusion of this agency, Paul and Barnabas, with Mark, returned again to Antioch, (Acts xii, 25,) where they remained until commanded to go and preach Jesus and the resurrection among the scattered Jews, and to the Gentile world. Acts xii, xiii. This mission being accomplished, they again returned

to Antioch. Acts xiv, 26. A dispute having arisen in the Church at Antioch respecting the obligation resting on the Christian converts to observe the Jewish ritual law, Paul and Barnabas, with others, were desired to go and consult with the apostles at Jerusalem, and have the question settled. This was the "third apostolic visit," and is that to which reference is here had.

With Barnabas and... Titus] But little is certainly known of these distinguished ministers of the Gospel; but that little is sufficient to awaken a desire in every Christian mind to know more of them. Of Barnabas, however, we learn that he was a native of Cyprus, a Levite, (Acts iv, 36, 37,) and that he was among the earlier converts to Christianity; for, shortly after the day of Pentecost, it is recorded of him that he had sold his estate and presented the proceeds to the apostles for the benefit of the Church. He is said by Chrysostem, to have been a mild and gentle person; and Luke testifies that he was "a good man, full of the Holy Ghost and of faith." Acts xi, 24. It may be inferred from the incident narrated in Acts xiv, 12, that he was a person of dignified appearance and demeanor. At Paul's first visit to Jerusalem after his conversion, Barnabas introduced him to the apostles, and bore testimony to his sincerity. Acts ix, 27. This fact lends some support to an ancient tradition, that they had been fellow-pupils. Whether this were so or not, they became warm friends, and labored long and successfully together for the propagation of the Gospel. Ultimately, a difference of opinion occurring between them respecting John Mark, nephew of Barnabas, they separated from each other, and we have no knowledge that they were ever again associated as fellow-laborers.

2 And I went up by revelation, and communicated unto them that gospel which I

Titus was of Greek origin, and was brought to know God by the agency of Paul, who therefore calls him "his own son in the faith." Gal. ii, 3; Titus i, 4. He was much with Paul in his wanderings, and shared largely in the affections of that devoted man. He would seem, judging from the important trusts committed to him, to have been a wise and discreet person. After Paul's return from the apostolic council, we find Titus with him at Ephesus, whence he was sent to Corinth. 2 Cor. xii, 18. He then proceeded to Macedonia, and at Philippi rejoined Paul. He was afterward engaged in collecting and forwarding to Jerusalem the contribution for the poor saints in Judea. On a subsequent journey he was left by the apostle in Crete to establish and regulate the Churches in that island, (Titus i, 5,) and is supposed to have been still there when he received from Paul the epistle which bears his name. It is generally allowed that he accompanied the apostle in his last journey to Rome, but that he was not with him at the close of life, having been sent into Dalmatia. 2 Tim. iv, 10. Tradition states that he eventually returned to Crete, and there died at an advanced age.

Verse 2. *I went up by revelation*] By the express direction of God. This is not inconsistent with the appointment by the Church as delegate, (Acts xv, 2;) but shows that the appointment was confirmed by a divine order. *Communicated unto them*] The Church at Jerusalem. *That gospel, etc.*] Informed them of the nature and character of his teachings; with special reference, doubtless, to those doctrinal views wherein

preach among the Gen'tiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Ti'tus, who was with me, being a Greek, was compelled to be circumcised: .

he differed from such as had hitherto regarded all converts as under obligation to observe the Jewish ritual. *Privately to them...of reputation*] Of eminence, of note; the more influential apostles and elders. See verse 9. From this it would seem Paul had some doubts whether the Church generally would approve his conduct in declaring Gentile converts to be free from the observance of Jewish ordinances. He therefore explained and enforced his views "privately" at first, that he might thus secure the assent of the principal men, and so the more readily obtain the acquiescence of the whole body of believers. *Lest...I...had run in vain*] Labored fruitlessly, because erroneously; if indeed all converts were, as his calumniators contended, subject to the Mosaic ritual requirements. Thus the question of liberty from, or of bondage to, that yoke which even the Jewish fathers themselves "had not been able to bear," was involved in the decisions of this celebrated council. We may well suppose that Paul was an object of much suspicion, and it was his duty to use every effort to remove the growing prejudice. Hence, "though conscious of his own inspiration, and tenaciously holding the truth which he knew to be essential, he yet acted with that prudence which was characteristic of his whole life."

Verse 3. *But neither Titus, etc.*] The sense of the passage is given by some to be, "So far were they

4 And that because of false brethren un-
 awares brought in, who came in privily to

from setting me right, that they did not even order Titus, who was a Greek, to be circumcised;" an "irrefragable proof," says Bloomfield, "that they did not believe in the necessity of circumcision, but thought with Paul on that subject." They did not even *urge* his circumcision; though some who were not, we presume, apostles, demanded it.

Verse 4. *And that because of false brethren, etc.*] This verse connects, we think, with verse second, the third verse being read as a parenthesis. If so, Paul is to be understood as saying that he made his *private* communication to "them of reputation," because that certain "false brethren" had been "unawares brought in," who would, he feared, cause trouble. Some distinguished expositors, however, think that the sense would be made more clear by connecting the beginning of verse 4 with the words following, rather than with the preceding, and supplying a word to complete the sentence, thus: "But this [communication] I made because of false brethren," etc. By "false brethren," here, we do not understand persons who were not truly believers in Christ, but persons who, though really believers, still maintained that the observance of the ceremonial law was necessary to salvation. If so, they are termed "false" brethren only as holding and teaching false notions in this respect. Sutcliffe, however, and some others, hold them to have been impostors; men who sought to propagate Judaism by the destruction of Christianity. *Unawares brought in*] Their strong adherence to the Mosaic ritual not being known.

spy out our liberty which we have in Christ Je'sus, that they might bring us into bondage:

5 To whom we gave place by subjection,

Who came in privily] Secretly—by stealth; concealing their real opinions. *That they might spy out our liberty*] Might learn what exemptions we claimed from obedience to the law of Moses, and on what grounds. Paul would seem to intimate, that this knowledge they sought to obtain, not frankly and openly, but surreptitiously; and that, not from a sincere desire to follow truth, but with malignant purposes. Bloomfield, Coneybeare, and some others, suppose that Paul is here speaking of occurrences that had taken place at Antioch; we understand him to speak of events transpiring at Jerusalem, and at Jerusalem only. So Macknight, Wesley, and others. *Bring us into bondage*] Namely, by subjecting them to the Jewish yoke.

Verse 5. *To whom we gave place*] Or yielded. *No, not for an hour*] Meaning, not at all. Accommodating as Paul certainly was in indifferent matters, he was firm and unyielding in matters of principle. He was ready, from regard to the feelings of a weak brother, strictly to abstain from meat sacrificed to idols, though he knew such idols to be “nothing,” and the meat to be neither more nor less fit for common use, lest by partaking he should *seem* to do honour to such idols; but he could also resist “to the face” a distinguished apostle when duty required such a course. So in the present case he strenuously opposed the demands of these Judaizing teachers, because those demands were subversive of the liberty wherewith “Christ had made

no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no

free," and if successful, would have probably resulted in fixing the grievous burden of obedience to the Mosaic ritual upon the Church for ages. *That the truth of the gospel*] The "pure, unadulterated gospel;" special reference being had to the grand doctrine that acceptance with God, through faith in Christ, without obedience to the ceremonial law, was the privilege of both Jew and Gentile. *Might continue with you*] As Paul had preached it from the first. The "you" refers, not to the Galatians merely, but "to you" Gentiles.*

Verse 6. *But of those who seemed to be somewhat*] Those who were (as expressed in verse 2) of eminence. The word "seemed" is not to be understood as throwing any doubt on the fact that these persons were really "somewhat," or of note. but has the sense of, were acknowledged to be so. *Whatsoever they were, etc.*]

* The case of Titus "was not," says Howson, "like that of Timothy at a later period, (Acts xvi, 3,) whose circumcision was a prudential accommodation to circumstances, without endangering the truth of the Gospel. To have circumcised Titus at the time of the meeting at Jerusalem would have been to have asserted that he was 'bound to keep the whole law.' Gal. v, 3. And when the alternative was between 'the liberty wherewith Christ has made us free' and the reimposition of the 'yoke of bondage,' Paul's language always was, that if Gentile converts were circumcised, Christ could 'profit them nothing.' In this firm refusal to comply with the demand of the Judaizers the case of all future converts from heathenism was virtually involved. It was asserted once for all that in the Christian Church there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but that 'Christ is all and in all.'"

matter to me; God accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was com-

This clause, to the word person, should, we think, be read parenthetically. Its sense is, "However great their reputation," it mattered not to me; I was in no sense their inferior in authority, or in knowledge of the Gospel system. *God accepteth no man's person*] That is, admits none to peculiar regard because of talents or position; neither do I, so as to be unduly swayed by such considerations. See Acts x, 34, 35; 1 Pet. i, 17. *They who seemed, etc.*] A repetition of the opening clause, used because of the parenthetical passage. *In conference added nothing to me*] He had received the Gospel from Christ independently of them, (chap. i, 12;) and when he communicated it to them, the agreement between his views and theirs was complete; they communicated to him nothing new, but attested the Gospel as preached by him to be identical with that published by themselves.

Verse 7. *But contrariwise*] So far from regarding him as inferior—as needing instruction and authority from them. *When they saw the gospel of the uncircumcision*] The duty of proclaiming the Gospel to the uncircumcised, the Gentiles. *Was committed unto me*] Was intrusted ESPECIALLY (not *exclusively*) unto me, as "the apostle of the Gentiles." Acts ix, 15; xxii, 21. "Saw" has the sense of *perceived*; were *convinced*. This was seen, not so much from Paul's knowledge of the Gospel, (for that would not have determined him to have

mitted unto me, as *the gospel* of the circumcision *was* unto Pe'ter;

8 (For he that wrought effectually in Pe'ter to the apostleship of the circumcision, the same was mighty in me toward the Gen'tiles;)

been any more called to the Gentile than to the Jewish sphere of labour,) as from his remarkable success in preaching the word among them, and particularly from the miracles which were wrought among and upon these Gentiles by the instrumentality of himself and Barnabas, and by the miraculous gifts of the Holy Ghost, which were imparted to many of the converts themselves. Acts xv, 12. *As...the circumcision*] The especial work of preaching to the circumcision—the Jews. *Was unto Peter*] Not that he was occupied exclusively among the seed of Abraham. The expression is to be understood in the sense of chiefly.

Verse 8. *He that wrought effectually in Peter*] By peculiar endowments signally fitting him for the work to which he was called. *The same was mighty in me*] Imparting in equal fulness, and in a similar extraordinary manner, the qualifications for the work of the apostleship, especially among the heathen. This argument could not but have much weight with the Jewish portion of the Church, accustomed as they had ever been as a nation to the supernatural endowments of the extraordinary messengers of God to them. It was to such powers that our Lord Jesus himself appealed as the unfailing evidence of the truth of his own claims to the Messiahship. The verse is to be read parenthetically.

9 And when James, Ce'phas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Bar'na-bas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

Verse 9. *Seemed to be pillars*] An architectural metaphor, denoting persons of great stability—those on whom reliance was placed. *Perceived the grace given me*] “Grace,” here, may imply either the qualifications imparted to Paul, or that distinguishing favor of the Head of the Church through whom he was called to the apostleship; or it may include both ideas. *They gave...the right hands of fellowship*] Not merely as a token of friendship and agreement in doctrine, but especially as a recognition of them as fellow-ministers and apostles. It would seem that Paul’s object in the whole of this narrative is to show that the acknowledged apostles received him as an equal.

Verse 10. *We should remember the poor*] This condition had special reference to the “poor” Christians of Judea. As Paul and Barnabas were now to labor chiefly among heathen nations which were not suffering from the calamity that afflicted Judea, it was made their express duty to inculcate, among those who should through their efforts be converted to Christ, the duty of caring for Christ’s “poor.” *Which I was forward to do*] Bloomfield says, the original is “intensive,” denoting not a mere willingness, but an extreme desire

11 But when Pe'ter was come to An'ti-och, I withstood him to the face, because he was to be blamed.

12 For before that certain came from

to do this thing. "In proof of Paul's faithful compliance with this request, we need only allude to his diligence in making the contribution among the Churches of Galatia, Macedonia, and Achaia, as recorded in 1 Cor. xvi, 1-4; Rom. xv, 25, 26; 2 Cor. ix, 1, etc., and to that last journey to the Holy Land, when he went 'after many years,' to take alms to his nation." Acts xxiv, 17. But beneficent as was this arrangement, that was not its chief beauty and advantage; its higher object and result being, to bring into closer fellowship these two branches of the Christian Church.

Verse 11. *But when Peter was come to Antioch*] Probably shortly after the close of this conference; though of the precise date of the visit we are ignorant. *I withstood him to the face*] To "withstand" is to oppose—to set one's self against any measure or person: "to the face" means openly—in his presence. *Because he was to be blamed*] Turner says, "the correct rendering is, 'he was [or had been] blamed;'" and goes on to remark: "It is very probable that the conduct of Peter had subjected him to censure on the part of Gentile converts, and perhaps, also, of some among the more enlightened Jewish Christians." Paul's rebuke undoubtedly arose from a conviction of duty. The occasion is mentioned in the two following verses.

Verse 12. *For, before that certain came from James*] Meaning, certain Jewish Christians. Whether or not they were sent by James, as chief officer of the Church

James, he did eat with the Gen'tiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

in Judea, does not appear. *He did eat with the Gentiles*] The converts to Christianity from among the Gentiles, not Gentiles generally. This "eating" was contrary to the law and to the customs of the Jews, because of the ceremonial defilement produced, either by the partaking of such food as was prohibited, or by the improper preparation of food allowable in itself. *When they were come he withdrew*] No longer freely associated with them, as he had done hitherto; it is not, however, to be supposed that he entirely estranged himself from their companionship. *Fearing them... of the circumcision*] Meaning, those of the "circumcision" who had "come from James." Herein lay Peter's weakness—convinced, as he was, that the line of separation between Jews and Gentiles had been removed, and that now all believers in Christ were in equal fellowship with the Lord, and members "one of another," his early prejudices were allowed to supersede his judgment, and a guilty fear of man to lead him to act contrary to what he knew was the truth, and in opposition to his judgment. Surely it is not without cause that the Holy Ghost warneth, saying, "the fear of man bringeth a snare."

It may seem unreasonable to some that Paul should make so serious a matter of Peter's conduct; but it should be recollected that if that conduct was admissible, it would go far to destroy the important doctrine, first promulged by Peter himself, that "God is no re-

13 And the other Jews dissembled likewise with him; insomuch that Bar'na-bas also was carried away with their dissimulation.

14 But when I saw that they walked not

specter of persons." Then it might well be questioned, whether the Jewish ritual were not still binding, and so the important doctrine of present justification by faith be subverted, and the death of Christ become of doubtful availability. Paul did not, therefore, contend in this for a mere matter of opinion, but for the very essence of the Gospel; namely, justification by faith through Christ only.

Verse 13. *The other Jews*] Not those who "came from James," but persons belonging to Antioch. The opinion entertained by some commentators, that "those who came from James" were a part of the Antiochian Church who had been to Jerusalem about the disputed question of the binding character of the Jewish ritual, is thus, we think, disproved. *Dissembled likewise*] To "dissemble" is to seek to deceive. So Peter and these other Jews, "fearing" them that came from James, sought to deceive them by acting as though they believed the Jewish ritual to be still of force, and consequently no longer mixed with the Gentile converts with the freedom they had formerly done. *Bar-nabas also was carried away*] Was borne, as one pressed by a crowd, from the position he had hitherto stood upon. In plain language, was led by their influence to act as they did, though contrary to his convictions and judgment.

Verse 14. *When I saw that they walked not uprightly*] Literally, not in a straight path. Coneybeare renders,

uprightly according to the truth of the gospel, I said unto Pe'ter before *them* all, If

"were walking in a crooked path." *The truth of the gospel*] Meaning either not in accordance with the *sincerity* enjoined by the Gospel, or not in accordance with the true doctrine of the Gospel, which was justification by faith in Christ, and the consequent equality of all believers. We think the latter the preferable exposition. *I said to Peter before them all*] The rebuke being apparently as public as the offence. We do not suppose we have here the very words used by Paul, but merely the substance of his expostulation.* *If*

* This scene, though slightly mentioned, is one of the most remarkable in sacred history, and the mind naturally labors to picture to itself the appearance of the two men. It is, therefore, at least allowable to mention here that general notion of the forms and features of the two apostles which have been handed down in tradition, and was represented by the early artists. St. Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were, a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright grey eye, under thickly overhanging united eyebrows, a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers.

St. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow, and the short hair, which is described as entirely grey at the time of his death, curled black and thick round his temples and his chin, when the two apostles stood together at Antioch, twenty years before their martyrdom.—*Coneybeare*.

thou, being a Jew, livest after the manner of Gen'tiles, and not as do the Jews, why compellest thou the Gen'tiles to live as do the Jews?

15 We *who* are Jews by nature, and not sinners of the Gen'tiles,

thou, being a Jew] Having been born and educated a Jew. This Peter emphatically was, and one so strongly attached to the peculiarities of his nation, that it had required divine interposition to divest his mind sufficiently of prejudice to induce him even to preach the Gospel to a Gentile. See Acts x. *Livest after the manner of Gentiles*] Like the Gentiles; namely, in this particular: non-observance of the Mosaic ritual law. The present tense "livest," "may be used historically for the past."—*Turner*. St. Peter did not, at the then present, "live as the Gentiles," though he had so done; and his change of conduct is what is here condemned. *Why compellest thou the Gentiles, etc.*] The compulsion is, of course, a moral one; consisting in the influence of his example in not now extending to them the fellowship he had previously done, and in uniting himself closely to the Jews, showing a preference, at least, for those who practised the ritual observances. Thus leading the Gentiles to conclude that he regarded the observance of the ceremonial law as essential, if not necessary.

Verses 15, 16. *We who are Jews by nature*] Who are born such, and consequently are the professed people of God. *And not sinners of the Gentiles*] The Jews were accustomed to speak of the Gentiles as "sinners," because of their general idolatry and kindred vices.

16 Knowing that a man is not justified by the works of the law, but by the faith of Je'sus Christ, even we have believed in

Paul here speaks then according to the habits of his countrymen. It was not, however, in a contemptuous undervaluing of the Gentiles that he thus speaks, but to introduce the more cogently his argument that even their own nation, the highly favoured and self-sufficient Jews, had some of them learned (as had Peter and Paul) that they needed some other ground of justification than that offered to them by their descent from Abraham, or their most punctilious observance of the forms of their religion, superior as that religion was to all other systems, the Gospel of Christ only excepted. *Knowing that a man is not justified by the works of the law*] "Justified" does not mean approved, as though acquittance was merited, but pardoned, forgiven. See Luke xviii, 13, 14, where the term "justified" must have this signification, seeing the publican confessed himself a "sinner," and pleaded for "mercy" as such. Also, Acts xiii, 38, 39, where the terms "forgiveness of sins" and "justification" are used as explanatory of each other. Also, Rom. iii, 25, 26, where God is termed "the justifier of him which believeth in Jesus," because of his extending to him "remission of sins." Also, Rom. iv, 4-8. By "works of the law," the due observance of the requirements of the Levitical or any other law is meant—not by works of righteousness. *But by the faith of Jesus Christ*] That is, by a true and lively faith in Christ, as the only medium of justification for guilty man. *Even we*] We Jews, spoken with special reference to himself and Peter. *Have believed in Jesus*]

Je'sus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

Have put our faith in him; thus discarding all reliance on our observance of the law. *That we might be justified by the faith of Christ*] Meaning, as before, by faith in Christ. *For by the works of the law shall no flesh be justified*] Or pardoned; law making no provision for forgiveness of the offender, but claiming either constant and perfect obedience, (and in that case, even, furnishing no ground of reward,) or demanding the punishment of the violator of its requirements. There could, therefore, be no justification by works of law. In order, then, to acceptance with God, they had avowedly rejected the law as insufficient to meet their case, and sought pardon and acceptance through Christ only.

Verse 17. *But if, while we seek to be justified by Christ*] Seek to be pardoned and accepted by faith in him. *We ourselves also are found sinners*] Namely, by still clinging, at least in part, for justification to ceremonial observances, and not relying solely on Christ; to which condition they would then be brought. This Peter was covertly, and the Judaizers were openly, doing, by seeming to regard these requirances as still of obligation. *Is therefore Christ the minister of sin?*] "Minister," here, has the sense of author. If, acting thus, we be found sinners, is that the fault of Christ,

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

as though he had promulgated an inefficient system? *God forbid*] Certainly not! A conclusion most warmly repelled. Yet on this ground, sinners they would be found, for if justification be not obtained through faith in Christ only, "without the works of the law," it could not be obtained at all. [The author gives the above as the best exposition of this difficult passage he can offer; yet not without fear that he may not truly give the mind of the Spirit.]

Verse 18. *For if I build again the things I destroyed*] If I again observe, and teach others to observe, as necessary to justification, that law which I had shown to be unable to justify, and had therefore renounced. *I make myself a transgressor*] That is, I show myself to be one, by placing dependence on that which I know cannot furnish the required benefit, and rejecting that which was sufficient to salvation. "Perhaps the import of the passage," observes Bloomfield, "has been with most simplicity and truth stated by Pyle, as follows: 'For if, after having taken upon me the Christian profession, as the means of this justification, I run back again for it to the Jewish law, I am but where I was—an unjustified sinner; and act just like a foolish man, who pulls down his house to make it better, and then builds it up again with the very same materials, just as it was, upon its old foundation.'"

Verse 19. *For I through the law am dead to the law*] This may be regarded as implying a denial of the in-

20 I am crucified with Christ: nevertheless

consistency just supposed. By "law" we understand the law spoken of throughout—the Mosaic law; with special reference to its ritual services, which, however significant when understood as typical of Christ, could not of themselves impart any ground of justification. The sense then briefly is, Through the insufficiency of the law [to impart life] I am dead to it—I no longer depend on it—my connection with it, as a means of justification, is dissolved. "The apostle's experience of the character and operation of the law, as producing a proper consciousness of sin, and illustrating its true nature, as becoming the occasion of exciting the natural man in opposition to its precepts, as leaving him without power to live a holy life, and as condemning him for transgression, had shown him the law's inadequacy, and led him to Christ."—*Turner. That I might live unto God*] "These words are added, in order to suggest that his purpose in 'dying to the law' was not to lead a more lawless and careless life, but to live unto God, that is, to serve, honour, and obey him, by the profession of the law of grace, and the performance of all those good works which are required by him. Thus the expression is nearly equivalent to that at verse 20."—*Bloomfield.*

Verse 20. *I am crucified with Christ*] Meaning, we suppose, dead to everything worldly and sinful, agreeing with the language in chap. vi, 14: "By whom [Christ] the world is crucified to me and I unto the world." The language would seem to be too strong to be limited to his abandonment of the law, though probably suggested to his mind by the figure employed in

I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God:

the preceding verse. Some, however, understand the apostle to say, "I have as utterly died to the law, as Christ died on the cross." *Nevertheless I live; yet not I, etc.*] "That is, I live a new and spiritual life, which cannot properly be called my own, but a life wrought in me by the Spirit of Christ."—*Holden*. Mr. Wesley renders, "And I live no longer, but Christ," etc.; and Coneybeare translates, in agreement, "Live no more myself, but Christ," etc., and adds in a note: "It is with great regret that we depart from the Anglican version here, not only because of its extreme beauty, but because it must be so dear to the devotional feelings of all good men. Yet [the original] cannot be translated, 'Nevertheless I live, yet not I.' " *The life which I now live in the flesh*] Meaning, in the body. Coneybeare renders, "My outward life which still remains." *I live by the faith of the Son of God*] Rather, "In the faith," etc.; regulating my whole life by that faith which he requires. *Who loved me and gave himself for me*] Namely, to death; so loved me as to die in my stead. "Greater love hath no man than this."

Verse 21. *I do not frustrate the grace of God*] Meaning, I do not despise or render it useless, as I should do by clinging to the law; intimating that they do this who so cling. By "the grace of God," we understand that peculiar mark of his favour, the gift of his Son to

for if righteousness *come* by the law, then Christ is dead in vain.

die for us. *For if righteousness*] Or justification. *Come by the law*] Is attainable by the observance of the law. *Then Christ is dead in vain*] That is, his death was unnecessary—without reason—because men might have been saved by other means. The former covenant would, in such case, have been all-sufficient. But no observance of the law man can render can save; therefore, in order to man's salvation, there was an absolute necessity for the death of Christ.

CHAPTER III.

The apostle reproves the Galatians for seeking justification by the works of the law instead of by faith only; illustrates by the example of Abraham.

O FOOLISH Ga-la'ti-ans, who hath bewitched you, that ye should not obey

Verse 1. *O foolish Galatians*] The abruptness of this exclamation indicates both the amazement and sorrow of the apostle. The term "foolish" must not, however, be too hardly pressed, as though he deemed them devoid of understanding, though it may intimate that he thought them unstable—as having acted without due examination and reflection. *Who hath bewitched you*] The term "bewitched" is, with us, used to denote one charmed, fascinated; so as to be unable, because of the influence exercised by the charmer, to

the truth, before whose eyes Je'sus Christ hath been evidently set forth, crucified among you?

reason correctly or act independently; the influence being the result of illicit acts. Such, too, is said to be the force of the word here rendered "bewitched," its literal meaning being, "Who hath by mischievous arts deceived you?"—*Holden*. The words rendered, *that ye should not obey the truth*, do not occur in many of the best copies of the sacred writings, and are generally rejected from the text by the ripest scholars as an interpolation—the *sense* of the passage, however, is the same whether these words be admitted or rejected, for the Galatians had been drawn aside from the truth of the Gospel, and led to embrace an erroneous doctrine in seeking justification by the deeds of the law, instead of through faith in Christ only. *Before whose eyes Jesus Christ hath been evidently set forth, crucified among you*] This language seems to be drawn from the custom of hanging, in public places, tablets containing written descriptions of things. As these were "set forth" before the sight of the multitude, so had Christ been exhibited to them as the Saviour of men, in the preaching of his word, and in the administration of the ordinances of the Gospel, especially that of the Lord's Supper. Coneybeare very expressively renders: "You before whose eyes was held up the picture of Jesus Christ upon the cross." How important is it, to the perfect development of Christian character, that we should not only "receive the truth in the love of it," but especially that we should become "rooted, grounded, settled," in its faith. These Galatians had so read-

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

ily received Paul's message "as if he had been an angel," and had so highly esteemed him as the minister of their salvation, that, had it been possible, "they would have plucked out their eyes and given them to him," yet now many of them counted him their "enemy." Does not the same fervency of spirit and levity of character still mark the French, the descendants of the ancient Gauls, as were also the Galatians?

Verse 2. *This only would I learn*] Meaning, I would have you answer me this question. *Received ye the Spirit*] The Holy Ghost. To "receive the Spirit" is to have him a dweller in the heart, which is the privilege of every believer in Christ. These Galatians then were truly, or rather, *had been* truly, the children of God, for they had "received the Spirit," and were thus taught to call God "Father." Gal. iv, 6; Rom. viii, 15, 16. *By the works of the law*] By the belief and practice of the Jewish ritual. *Or by the hearing of faith?*] That is, by the instruction and reception of the Gospel, by which "faith" was produced. For a somewhat similar use of language see Rom. x, 14, 17. The form of the apostle's question suggests the idea that it was put to bring the Galatians to a speedy and inevitable conclusion, for they were conscious of the indwelling of the Spirit in their hearts *before* the Judaizing teachers sought to subvert them to the erroneous notions many of them seem now to have embraced, consequently the reception of the Gospel was not "by the works of the law." The formula is one of common

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

use among disputants, and is very forcible. It is suggested by the majority of the commentators, that the "reception of the Spirit," is to be understood not only of his *ordinary*, but also, and perhaps especially, of his *extraordinary* influences; such as the power of working miracles. It may be so; but we do not deem this interpretation to be essential.

Verses 3, 4. *Having begun in the Spirit, are ye now made perfect by the flesh?*] Most commentators understand by the term "spirit" in this passage a spiritual religion, and by "flesh" a ceremonial one; as though Paul had inquired, "Having begun" God's service in accordance with the teachings of a spiritual religion are ye seeking to be "perfected" in piety of character by external rites and ceremonies? But with all due deference to the host of able and learned expositors who advocate this view of the passage, we cannot but deem it unsatisfactory. A higher sense is required. In the previous verse the apostle had appealed to the consciousness of the Galatians that they had "received the Spirit," not by works of law, but by faith. Now, says he, having "begun" the divine life under the inspirations of the Holy Ghost, do ye seek to be perfected in that life—or rather, to have that life perfected in you—by the unmeaning rites of a discarded system of ceremonies? We say "unmeaning rites," for however significant the emblems of Judaism were, while they prefigured the Great Sacrifice, they had now lost all significance, He having fulfilled their teachings. And for the Galatians to abandon the life-giving and strength-

4 Have ye suffered so many things in vain?
if *it be* yet in vain.

ening realities of the Spirit for the inanimate forms of a system of departed shadows, was indeed "foolish." *Have ye suffered so many things in vain?*] The original word rendered "suffered" is said to be sometimes used by the Greek writers to denote the having obtained a good or desirable thing, but the continued possession of which may be in some wise endangered. Clarke thinks it so used here; and therefore explains the passage thus: "Ye have received the pardon of your sins, the gift of the Holy Ghost, and with it many extraordinary gifts and graces; and have ye suffered the loss of all these things? Have ye received all these in vain? if yet in vain—if it be credible that ye have sacrificed so many excellent benefits for an imaginary good?" A sense very agreeable to the context, but not *required* by it. Hence others object to this interpretation, that though such use of language is found in the classical writers, no instance is recorded of its employment in the New Testament or the Septuagint. Besides which, it fails to yield so forcible a sense as would be obtained by taking "suffered" in its more usual acceptation, and by "the things" suffered, to understand those persecutions of various kinds which the earlier Christians so usually met with at the hands of their heathen neighbours. *If yet in vain*] An intimation that the sufferings were not "in vain;" that is, not fruitless of good. No suffering for Christ or his cause is without benefit; for "all things work together for good to them that love God." Rom. viii, 28.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as A'bra-ham believed God, and it was accounted to him for righteousness.

Verse 5. *He...that ministereth to you the Spirit, etc.*] To "minister" is to serve. By "Spirit," we here understand the Holy Ghost to be intended. To "minister to them the Spirit," then, would be to serve them with the Spirit—to impart to them the graces and gifts of the Spirit. By the pronoun "he," many suppose that Paul refers to himself; as though he had said, "I, who minister to you the Spirit; I, who work miracles among you; do I these by the works of the law or by faith?" This may be so, but we doubt it. A more congenial sense is obtained, we think, by referring the "he" to God, who is both the source and imparter of all grace to the believer. See, for confirmation, 1 Cor. xii, 6-11. That these gifts were received through faith, and not by deeds of law, is strikingly illustrated in the next verse.

Verse 6. *Even as Abraham believed God, etc.*] The reference is to that wonderful act of faith when Abraham, overlooking the apparent impossibility of his becoming a father, assuredly believed God's promise that he should have a numerous posterity. Gen. xv, 5, 6; xvii, 16, 17. This readiness of belief, the apostle argues, was certainly not produced by any "deeds of law," but arose from the full conviction of his understanding that God could and would do what he had promised. It was purely faith. *And it*] His faith. *Was accounted to him for righteousness*] Was accepted

7 Know ye therefore that they which are of faith, the same are the children of A'braham.

in place of actual righteousness of character; he was thus justified from the imputation of sin, and so became a child of God. And as Abraham had righteousness attributed unto him, and was adopted of God because of his faith, so they, the Galatians, had received adoption and grace, not by deeds of law, but by their faith. Such we take to be the force of the illustration.

It may not be amiss to remark, that Abraham was justified as all other men are justified—through faith in Christ. We doubt not that in the promise, "In thy Seed shall all the families of the earth be blessed," he discerned the promise of a Redeemer, and that that Redeemer was Jesus the Christ; and that to him he looked for salvation. Compare Gen. xii, 3, and xv, 6, with John viii, 56. "Abraham having been thus accepted and rewarded as a righteous person on account of his faith, and not on account of his circumcision, (for the covenant of circumcision was not entered into until some years afterward,) the Jews had no reason to find fault with the apostle's doctrine of justification by faith as a strange or novel doctrine. It was the very method in which their father Abraham was justified; and in which, according to God's covenant with him, all his spiritual seed or sons are to be justified."—*Mac-knight*.

Verse 7. *Know ye therefore*] As though he had said, Know for a certainty; the "therefore" importing the positiveness of the conclusion following. *That they which are of faith*] Which are actuated by a faith similar to that of Abraham. *Are the children of Abraham*]

8 And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto A^braham, *saying*, In thee shall all nations be blessed.

The promise having regard, especially, to a spiritual progeny. See Rom. iv, 12.

Verses 8-10. *And the scripture*] Rather, the Holy Spirit, the inspirer of the sacred writings. The "scripture" is named instead of the Author of scripture, because it contains the record of the thing predicted. A frequent mode of speech. *Foreseeing that God would justify the heathen through faith*] "Foreseeing" has the sense of *knowing beforehand*; that is, before the thing spoken of came to pass. The expression, "Foreseeing God would justify," etc., means, Knowing the instrumentality through which God would justify; namely, faith. Abraham being himself a "heathen" at the time he received the accompanying promise through faith in which (or rather, in whom, that is, in the being promised) he was justified, it follows that "they which be of faith" (verse 9) are blessed with, or in like manner as, faithful or believing Abraham. To "justify" is, "to clear from imputed guilt; to free from sin by pardon; to vindicate."—*Reid*. It is in the two former senses that the term is here employed. By the term "heathen" we usually understand idolaters to be intended; it may here merely signify the Gentiles. *Preached before the gospel unto Abraham*] Meaning, we think, Preached to Abraham beforehand, or before the giving of the law, even before the birth of Isaac, and while Abraham was yet in a heathen state, the good tidings of salvation by Jesus Christ, saying, "In thee

9 So then they which be of faith are blessed with faithful A'bra-ham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in

shall all nations be blessed." The frequent reference to this announcement, and Abraham's implicit faith, show that he had been well instructed in the nature of the salvation promised.

Verse 9. *So then they which be of faith*] A repetition of the conclusion stated in verse 7. *Are blessed with faithful Abraham*] The term "faithful" is here employed in its etymological sense of ready faith or belief—full of faith. The import of the declaration is, that all who exercise faith in Abraham's Seed will be blessed in conjunction with Abraham; the term "with" having the sense of in like manner—as well as.

Verse 10. Here the apostle introduces a new class of arguments in proof of the doctrine of justification by faith; and first, that instead of yielding safety, the law furnishes the ground of the condemnation of its own votaries. *As many as are of the works of the law*] As in the preceding verse "to be of faith" means to be looking for justification by or through faith, so here to be "of the works of the law" must mean to be looking for justification by or through the works of the law. Spoken doubtless with special reference to the Judaizing teachers and their followers. *Are under the curse*] Are in a state of condemnation, for their non-performance of specified duties. *For it is written*] Deut. xxvii, 26. *Cursed is every one that continueth not in all things...written in the book of the law to do them*]

all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

12 And the law is not of faith: but,

To "continue in all things written in the law," is, constantly and lovingly to obey all its requirements. The passage conveys an intimation that they (the Galatians) had not thus continued to do all things required by the law; and that consequently so far from their dependence on the law being to them a ground of safety, it was, on the contrary, a ground of condemnation—they having failed to meet its requirements. By "the book of the law," the five books of Moses are specially intended. See Deut. xxxi, 24-26.

Verse 11. *That no man is justified by the law in the sight of God, it is evident*] What a sweeping declaration! O thou moralist, beware! To "be justified by the law," is, so to observe all its requirements, in spirit and letter, as to come short in none. "Evident"—plain to every man. Here is another argument against justification by works of law; namely, that the All-wise had already pronounced man's obedience to be an insufficient ground of trust; for no man can render that perfect obedience the law demands in order to justification. *For, The just shall live by faith*] Quoted from Hab. ii, 4, "The just shall live by his faith;" "live" has the sense of attaining to everlasting life.

Verse 12. *The law is not of faith*] Is not satisfied with faith; does not justify an offender because or on account of his faith. Then if "the just live by his

The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for

faith," and the law is not satisfied with faith, it follows that justification cannot be "by the law." *The man that doeth*, etc.] Lev. xviii, 5. The law requires implicit and unceasing obedience in those whom it approves, and in case of the slightest failure, condemnation must ensue.

Verse 13. *Christ hath redeemed us*, etc.] Here Paul brings forward another argument in favour of justification by faith; an argument drawn from the design and object of Christ's death. As though he had said, That we are justified by faith and not by works of law, is further apparent in that Christ has redeemed us—literally, bought us off—from the "curse," or state of condemnation in which we were involved by our want of conformity to law. *Being made a curse for us*, etc.] Treated as one "accursed," that is, as an offender, by suffering on the cross the penalty due to men's transgressions; thus satisfying the claims of the violated law. Law can go no farther in its demands against its violator than to take his life. Christ became the substitute for guilty man, and is thus said to have been made "a curse" for us. Not that he was indeed guilty, or even that he was accounted such, for he was ever "holy, undefiled, and separate from sinners," and was so regarded by the Father; but having offered himself in the place of guilty men, he suffered *as* a guilty man. He was not a transgressor, but was "numbered with the transgressors." Isa. liii, 12. Be-

it is written, Cursed *is* every one that hangeth on a tree :

14 That the blessing of A'bra-ham might

cause Christ is here said to have been "made a curse for us," it has been gravely asserted by some, that the iniquities of the sinner were really transferred to the person of Jesus, and that the righteousness of Christ was as truly transferred to the guilty man ; that these two parties not only, if we may so speak, changed places, but characters also, each becoming what the other had previously been. This view we cannot admit. There was simply a substitution of the person of Christ, *as a sufferer*, for the person of the sinner ; not a change of character. It was the immaculate Jesus that hung upon the cross, and, by the merit of his suffering, made reconciliation. 1 Pet. ii, 24. So, also, is it the guilty sinner who lifts his believing eyes to God, and through faith in that *pure* sacrifice receives the remission of his sins. *For it is written*] Deut. xxi, 22, 23. *Cursed is every one that hangeth*, etc.] Or, as the passage quoted reads, "He that is hanged is accursed of God ;" meaning, not that he is eternally accursed, but that he is treated in the most ignominious manner—is punished with the greatest temporal punishment which God, as the lawgiver of the Israelites, ordered to be inflicted on notorious offenders. The ancient Jews never hung, but stoned or strangled the vilest offenders, and afterward suspended, for a while, the body "on a tree" or gibbet. Crucifixion was a Roman punishment of the most ignominious character, and as such employed only in the case of the vilest malefactors.

Verse 14. *That the blessing of Abraham*] Meaning,

come on the Gen'tiles through Je'sus Christ ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men ; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

not a blessing by or from Abraham, but that blessing, or rather a blessing like unto that, which he had by faith obtained—acceptance with God. *Might come on the Gentiles*, etc.] This reference to “the Gentiles,” may have been intended to remind these Galatians that they could gain nothing by their Jewish tendencies, for, (1.) The father of the faithful was justified before he was brought, as head of the Jewish Church, into covenant with God, and therefore as a Gentile ; and, (2.) The vicarious offering of Christ was as free for Gentiles as for Jews, so that there was again no necessity of embracing Judaism in order to a participation in “the blessing of Abraham.” *That we*] Both Jews and Gentiles. *Might receive the promise of the Spirit*] Rather, might receive the promised Spirit, namely, of adoption, testifying to the fact of our faith being accounted to us for righteousness.

Verse 15. *I speak after the manner of men*] As though he had said, I will illustrate what I have been saying by an example taken from the common practice of men. *A man's covenant, yet if it be confirmed, no man disannulleth*] A “covenant” is an agreement made by two or more parties. This is said to be “confirmed,” when properly executed or signed by each of the contracting parties ; sometimes, as here, an oath

16 Now to A'bra-ham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

being taken to abide faithfully by the arrangement. To "disannul" is to render void, so that the covenant is no longer binding. This can only be done by the joint action of all the parties to the instrument. No one of them can violate its obligations, or set it aside, without subjecting himself to its penalties. Neither can he "add to" its provisions; meaning, especially, introduce stipulations destructive of the original ones; the covenant cannot be changed in any essential particular unless by the concurrence of all the parties. This is the rule among men; how much more with the righteous Lord.

Verse 16. *Now...the promises*] Namely, of the covenant between God and Abraham. *To Abraham and his seed*] Who were the contracting parties on the one hand, as was the Almighty on the other. *He saith not, And to seeds, as of many*] The pronoun "he" refers to God. He made not the "promises" or pledges of that "covenant" to Abraham's *seeds*, meaning, to his descendants at large. *But as of one*] To one branch of his descendants, with special regard to one individual of the branch. *Which is Christ*] Many blessings were promised to Abraham, but the most eminent of them was, the blessing to come to all his faithful followers through our Lord Jesus Christ, in whom "all the families of the earth" were to be "blessed." It would thus appear that the covenant ostensibly made with Abraham looked more particularly to

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty

Christ, (as the Seed of Abraham,) as the real contracting party with Jehovah; and by consequence, that all believers in Christ are the subjects of this gracious covenant. Thus is the way clearly prepared for the apostle's following conclusion

Verse 17. *The covenant...confirmed before*] Or ratified; the "covenant" referred to is that just spoken of, made with Abraham, or rather with his Seed—Christ—for such we take to be the import of "confirmed of God in Christ." *The law, which was four hundred and thirty years after*] The "law" given at Mount Sinai, about four hundred and thirty years after God had made his covenant with the Jewish patriarch. The chronological question affects not the apostle's argument, which is simply that the later covenant did not annul the older one; but it is a matter of some interest to be able plausibly to show the apostle's date to be about correct. Greswell assigns the call of Abraham into Canaan to the year 1990 B. C., and the departure of the Israelites from Egypt to B. C. 1550; thus yielding a period of four hundred and thirty years. Whitby reckons thus: Counting from the time of Abraham's call from Ur of the Chaldees, when he was seventy-five years old, "to the birth of Isaac, when he was one hundred, is twenty-five years; (Gen. xxi, 5;) then to the birth of Jacob, sixty years, for Isaac was sixty years old when Jacob was born. Gen. xxv, 26. Jacob went down to Egypt when he was one hundred and thirty years of age. Gen. xlvii, 9.

years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it*

And according to the Seventy, the Israelites sojourned in Egypt two hundred and fifteen years; for they translate Exod. xii, 40: "Now the sojourning of the children of Israel in the land of Egypt, and in the land of Canaan, was four hundred and thirty years;" the time mentioned by the apostle. *Cannot...make the promise of none effect*] The "promise" of a Redeemer—"in thy Seed shall all the families of the earth be blessed." Justification under the Abrahamic covenant was, as it is under the Gospel, by faith. So, also, was it under the law; though the later Jews misunderstood this, and sought to justify themselves by works of law. Had justification been really by law, it would have been destructive of the more gracious and general provisions of the older covenant. This, therefore, disproves at once the idea of justification on any other ground than that of faith.

Verse 18. *If the inheritance be of the law*] The "inheritance" here spoken of is generally allowed to be that of the "promises" made to Abraham and to his Seed; if so, inclusive of all those spiritual and eternal benefits which enure to the believer in Christ—Abraham's spiritual seed—they being conveyable to him through Christ as his head. This yields a better sense than to understand by "inheritance" the mere heritage of the temporal Canaan, which was exclusively a possession appertaining to Abraham's natural descendants through Isaac. "Of the law" means, proceeding to its possession by or through "the law," as

is no more of promise: but God gave it to A'bra-ham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the

the reward of obedience. *It is no more of promise*] Does not come to the believer through, or in virtue of, the promise of God. Mr. Holden renders: If it [the inheritance] be obtained by performing the works of the law, it is not obtained by the promise of God to Abraham, that it should come through Jesus Christ. *But God gave it to Abraham by promise*] Promised it (the possession of the heavenly Canaan; including, also, all lesser good) to Abraham and to his seed. Mr. Wesley tersely gives the sense of this passage thus: "If the eternal inheritance be obtained by keeping the law, it is no more by virtue of the free promise; these being opposite to each other. But it is by promise, therefore it is not by the law."

Verse 19. *Wherefore then serveth the law?*] The apostle here puts an objection that may arise in some minds, for the purpose of answering it. The sense is, If justification be by faith, and not by the works of the law, of what use is the law? *It was added because of transgressions*] Meaning, we think, to restrain from transgressions. The term "added" shows that it was a new provision, not contemplated in the Abrahamic covenant. It has been already shown that "the law" never formed any part of that engagement; it was something afterward enunciated by divine authority, and obedience promised to it by the Israelites. Its leading object would seem to have been, to throw, as it were, a barrier around the Israelites for the double pur-

seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

pose of keeping them a separate people by restraining them from intimate intercourse with the surrounding nations, lest they should be induced to *transgress* by adopting the idolatrous views and practices of the heathen; and of causing them the more clearly to perceive and sensibly to feel their guilt if they transgressed, and thus to lead them more earnestly to desire the fulfilment of the gracious promises of the Abrahamic covenant. Rom. v, 20. Says Scott: "The moral law was useful to convince men of sin, to show them their need of repentance, of mercy, of a Saviour; the ceremonial law shadowed forth the way of acceptance and holiness; and believers were thus enabled to maintain communion with God by faith in the promised Messiah." *Till the seed should come to whom the promise was made*] An explicit statement that "the law" was designed to be but of temporary force, not of perpetual obligation. "By "the seed" we are of course to understand the Christ; into whom both Jews and Gentiles being engrafted by faith, should become the spiritual seed of Abraham. *And it*] The law. *Was ordained by angels*] "Ordained," here, may probably mean announced or proclaimed. So perhaps Acts vii, 53, and Heb. ii, 2. *In the hand of a mediator*] Meaning Moses; who is frequently so termed, because he was the authorized medium of communication between the Deity and the Israelites. "It has been fully shown," says Bloomfield, "by Schoettgen, that 'the mediator' was the common appellation given to Moses in the Rabbinical writers."

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is the law then against the promises of God?* God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Verse 20. *Now a mediator is not a mediator of one*] Of one party; for it enters into the very office of a mediator that he act between two or more parties. *But God is one*] Perhaps this passage is to be understood as a declaration that in the Abrahamic covenant there was no mediator in the sense of a third party acting for and passing between the two contracting parties, and therefore no danger of the promise failing, being the voluntary act of the Immutable One.* This seems to us the most natural exposition of this confessedly difficult passage; one so difficult, that, according to Coneybeare and Howson, no less than two hundred and fifty interpretations have been given.

Verse 21. *Is the law then against the promises?*] The word "against" has the sense of contradictory to. *God forbid*] Certainly not; I infer no such thing. *For if there had been a law given which could have given life*] Meaning, could have led to the justification of men, and so to their spiritual and eternal life. [But this the law could not do, because through the depravity of man's moral nature he could not fulfil its requirements.] *Verily righteousness should have been by the law*] "Righteousness" here, as in many other passages, would be

* It is better to depend upon an unconditional promise of God than upon a covenant made between God and man; for in the latter case the conditions of the covenant might be broken by man, (as they had been,) and so the blessings forfeited; whereas

22 But the Scripture hath concluded all under sin, that the promise by faith of Je'sus Christ might be given to them that believe.

23 But before faith came, we were kept more clearly rendered by *justification*. "The connection of the argument is, that if the law could give men spiritual life, and so enable them to fulfil its precepts, it would give them righteousness; but it does not pretend to do this; on the contrary, it shows the impotence of their nature by the contrast of its requirements with their performance. The verse is parallel with Rom. xi, 32."—*Coneybeare*.

Verse 22. *But the Scripture hath concluded all under sin*] Hath declared all men to be subject to the dominion of sin; that it (sin) holds them as a tyrannical ruler under its power, compelling them to obey its will; that is, until they are delivered from its sway by Christ. "The Scripture" is here put for its Author. *That the promise by faith of Jesus*] What promise? The "blessing" promised through the "seed;" which promise was made and is still fulfilled to faith in Christ. *Might be given to them that believe*] Abraham "believed" and received "the promise." Guilty men do likewise, and are "blessed with faithful" or believing Abraham. (Verse 9.) Then sin no longer holds over them a controlling power.

Verse 23. *Before faith came*] Before the faith; that is, before the dispensation which requires faith in Christ was proclaimed. *We were kept under the law*]

n the former case, God being immutable, the blessings derived from his promise remain steadfast forever. The passage is parallel with Rom. iv, 13-16.

under the law, shut up unto the faith which should afterward be revealed.

24 Wherefore the law was our school-

Kept under subjection to its teachings, in a state of preparation for that higher and better system which should follow. In this and the following verse the apostle shows the intent of the law. Is not the pronoun "we," here, to be limited to the Jews, and the apostle to be understood as replying to a Jewish objection that, according to his theory, the law was useless? *Shut up unto the faith which, etc.*] Were as persons shut up in a place from which they cannot get out. Most commentators illustrate by "as in a prison;" but we prefer not to employ such illustration, because of its conveying the idea of *punishment*; whereas the restraint of the law was, in the sense here used, one of *training* for a greater, though future, position. The words "unto the faith" denotes, waiting for the development of that system of faith embodied in the Gospel, the requirements and benefits of which were as yet but partially revealed, but should thereafter be made fully known; namely, after the ascension of Christ, when the Gospel was publicly proclaimed.

Verse 24. *Wherefore the law was our schoolmaster*] The word "schoolmaster" does not, it is said, exactly express the sense of the original; for that signifies not only an instructor, (as does our phrase schoolmaster,) but especially one who takes charge of another. The term was employed to denote that servant to whom was more particularly committed the care of the master's children; embracing both their custody and instruction, at least so far as to see they attended to

master *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Je'sus.

instruction. Perhaps the best rendering would be, "Wherefore the law was, as it were, the children's guardian servant, who led them to school." "The meaning," says Holden, "is, that the law was designed to prepare and train us up for the reception of the Christian religion, in order that we might be justified by faith. *To bring us unto Christ*] That is, by its rites and ceremonies, and especially its sacrifices, to point us to Christ as the object of faith; to hold him out as the sinner's atonement. *That we might be justified*] Pardoned, forgiven. *By faith*] By reposing our trust on him; depending only on his merit, not on works of law.

Verses 25, 26. *But after that faith is come*] Either, after the system which offers justification by faith—the Gospel—"is come" or proclaimed; or after Christ, the object of faith, is believed on, and so received. We prefer the latter view. *We are no longer under a schoolmaster*] No longer under the training, as minor children, of the guardian servant. *For ye are all*] All who are believers, Jews and Gentiles. *The children of God*] Meaning, are, as adult sons, in a state of liberty. See iv, 1-5. "By this observation, the apostle insinuated that the dispensation was now at an end in which men were the sons or people of God in virtue of their descent from Abraham."

"The reasoning in verses 19-25 is clearly intended to apply to the Mosaic law, in answer to what a Jew

27 For as many of you as have been baptized into Christ have put on Christ.

might object. 'It had its use,' says the apostle, 'on account of transgressions, but it was unable to afford the means of justification, and was, therefore, only designed to lead us to Christ, after whose appearance it was no longer necessary, and it is consequently no longer obligatory upon us.'—*Holden*.

Verse 27. *For as many of you as have been baptized into Christ*] Anciently the Jews were made, ostensibly, the people of God by circumcision; the outward badge of sonship under the new dispensation is baptism. By "being baptized into Christ," we understand both a profession of faith in him as the Saviour, and the taking upon ourselves an obligation to live according to his precepts; thus securing to ourselves, as Peter expresses it, (1 Pet. iii, 21,) "the answer of a good conscience toward God." *Have put on Christ*] Have undertaken to imitate his character; to be, as he was, "holy, harmless, separate from sinners." "To put on, or to be clothed with one, is to assume the appearance and character of that one; and they who do so are bound to act his part, and to sustain the character which they have assumed."—*Clarke*. "The remark of Chrysostom is exceedingly pertinent: 'Thus we say, with regard to friends, such a one has put on such a one, when we mean to describe great love and unceasing harmony and union. For he who has clothed himself appears to be that with which he is clothed. Let Christ, therefore, always appear in us. And how shall he appear? If you do the things which are his, that is, obey his commands.'"—*Turner*.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Je'sus.

29 And if ye *be* Christ's, then are ye A'braham's seed, and heirs according to the promise.

Verse 28. *There is neither Jew nor Greek, etc.*] That is, there is, under the Gospel, no distinction of persons; no preference for one class or nation over another class or nation. All are on an equality as to the advantages arising from Christ's death. The phrase "neither bond nor free," would seem to denote that there were slaves or bond-servants in the early Christian Church; but as believers in Christ they stood on an equal footing with their brethren. See Rom. x, 12, 13; 1 Cor. xii, 13. *Neither male nor female*] No advantage as to Church privileges or the blessings of salvation for the one sex over the other. This is not the case either under the Mosaic law or among heathen nations. In none of these systems do the female sex rank as the equals of the other; under the Gospel only is woman recognized, as the equal of the man. *Ye are all one in Christ Jesus*] The Christian Church is one body, and its members are "members one of another." How pure should be their regard and love! See Col. iii, 12-14.

Verse 29. *If ye be Christ's*] His followers—his brethren. Such are all true believers. *Then are ye Abraham's seed*] The true spiritual descendants of "faithful" or believing Abraham. *And heirs according to the promise*] In accordance with the spirit of the promise made to Abraham, are heirs of that "better inheritance, that heavenly possession, of which the earthly Canaan was a type."

Reader, what is thy relation?

CHAPTER IV.

The apostle illustrates the superior excellence of the state into which believers are introduced by the Gospel over that which the law conferred, and reproves the Galatians for not being more firm in adhering to their privileges.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ;

2 But is under tutors and governors until the time appointed of the father.

Verses 1, 2. *Now I say*] This formula serves to introduce a continuation of the argument, and an illustration of the reasoning, contained in the preceding chapter. *The heir, as long as he is a child*] An "heir" is one to whom, by right or will, property is to descend, or has, as here supposed, descended; and by his being "a child" we are to understand a minor—one under age, and consequently not yet put in possession of the inheritance to which he is entitled. *Differeth nothing from a servant*] That is, so far as present actual possession is concerned, he is as though he had no claim whatever to the estate, no more than if he were a slave belonging to the property. *Though he be lord*] Prospectively owner, master. *But is under tutors and governors*] He is subject to guardians, and his property is managed by trustees or stewards; he himself having no legal control. *Until the time appointed*] Until the time shall arrive when he is to enter into the actual possession and management of that which had

3 Even so we, when we were children, were in bondage under the elements of the world :

devolved to him. The illustration is designed to show the difference in the position of men anterior to the promulgation of the Gospel and subsequent to their reception of its benefits; the promises had long been theirs, now the time of consummating those promises had come. It is not improbable that Paul, in using this illustration, had in mind the Roman usage of subjecting boys to domestic instruction and discipline until the time of their assuming the toga virilis and being regarded as citizens. Antiquarians differ as to the age at which this ceremony took place; some fixing it at the end of the fifteenth and others of the sixteenth year. Others again suppose the period to have varied according to paternal direction,* and that this is alluded to in the phrase, "the time appointed by the father."—*Turner*.

Verse 3. *Even so we*] Most commentators understand the pronoun "we" to designate all believers in Christ, whether Jews or Gentiles. Is it not better to regard him as speaking of the Jews only, who, although confessedly the sons of God, were under the teachings of the law? *When we were children*] When we were as minors—during the period before "the time appointed of the Father" for promulgating the Gospel had arrived. *A carrying out of the figure introduced in verse 1.* *Were in bondage*] Under subjection, under teaching. *Elements of the world*] Meaning, the rites of the Jewish religion. The original denotes, figuratively, "the

* See Anthon's *Roman Antiquities*, ch. xxvii, § 19.

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

elements or rudiments of any branch of knowledge;" consequently, "what is primary and only suited to the less informed; not intended to be permanent, but to give way to the more complete knowledge of a further advanced period of study."—*Bloomfield*. "This clause denotes an elementary and imperfect religion, consisting chiefly of outward rites, and adapted to a gross and worldly condition of mind. The application of the epithet 'worldly' does not prove these elementary institutions, arrangements, and services to be at all sinful; imperfection, and adaptation to a very imperfect moral and religious condition are the ideas intended to be conveyed. So in Heb. ix, 1, the Mosaic sanctuary is called a 'worldly' one in the same sense of imperfection, and as such is contrasted with the heavenly sanctuary above."

Verse 4. *When the fulness of the time was come*] The expression, "fulness of the time," means, the end of the time appointed. So used, Gen. xxv, 24, of the time for the birth of Esau and Jacob, and Gen. xxix, 21, of the completion of Jacob's term of service for Rachel. "It here denotes the time appointed by the Father for the delivering all nations from the bondage mentioned in verse 3." This period was no doubt fixed upon by Divine Wisdom with knowledge of and regard to the condition of mankind for receiving the Gospel then to be introduced. *Made of a woman*] Rather, *born of a woman*. A clause designed to point out the real human nature of Christ; and perhaps hav-

5 To redeem them that were under the law, that we might receive the adoption of sons.

ing reference to the ancient promise, "The Seed of the woman shall bruise the serpent's head." *Made under the law*] Born under the law; intimating his subjection to the Mosaic ritual.

Verse 5. *To redeem*] Namely, from bondage or slavery—still following out the figure of verse 3. To "redeem" is to buy off by paying a ransom. This Christ did by offering up himself as a sacrifice on the cross and so abolishing the sacrifices of the law. *Them that were under the law*] Most commentators understand this of mankind generally, who were all under law of some kind; the Jews being subject to the Mosaic law, the heathen world to that of nature. We still prefer to understand it of the Jews only. *That we might receive the adoption of sons*] In keeping with the preceding figure, "adoption of sons," here, must mean all the privileges of adult sons; having special reference to the possession of those blessings to which the son of full age would be entitled. Dropping the figure, the passage imports the doing away with Jewish rites, and admission to a participation in the blessings of the Gospel covenant.*

* To suppose that the apostle takes this term [adoption] from the practice of the Greeks, Romans, and other nations, who had the custom of adopting the children of others, and investing them with all the privileges of their natural offspring, is probably a refinement. It is much more likely that he had simply in view the obvious fact, that our sins had deprived us of our sonship, and our right to the inheritance of eternal life; that we had become strangers, aliens, and enemies; and that, upon our return to God,

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Ab'ba, Father.

Verse 6. *And because ye are sons*] We here understand Paul to designate the whole body of the Galatian Church, having been "born from above," whether Jew or Gentile. "Are sons"—are as sons of full age, now entitled to, and ready to be put in possession of the inheritance. Every believer in Christ, in the Scripture sense of the term, is regenerated or born from above, and graciously adopted into the heavenly family. *God hath sent forth the Spirit of his Son into your hearts*] The phrase "Spirit of his Son" denotes the Holy Ghost, who is here most truly represented as having taken up his abode in the hearts of these "sons," and that *because* they are sons. It must be, then, to give them the assurance of this fact. Some would, indeed, limit the signification of the passage to the mere impartation to the believer of a meek, Christlike temper, which, great as is that blessing, we cannot but think falls far short of the apostle's meaning. *Crying, Abba, Father*] Who thus cries? The "Spirit"—whose personality, not mere influence, is thus positively asserted. It is the Holy Ghost thus "crying" in their hearts, and so prompting them to do likewise. If we may use so familiar an illustration, as a nurse teaches the infant to express its recognition of and affection to its parent. The terms "Abba, Father," are not two dis-

and reconciliation with him, our forfeited privileges were not only restored, but heightened through the paternal love of God. Adoption, then, is that act by which we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of his eternal glory.—*Watson's Theol. Institutes*, vol. ii, p. 269.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

tinct appellations; for the one is merely the translation of the other, "Abba" being the Syro-Chaldaic (the language generally used by the Palestinian Jews) for father. Some persons think Paul employs the two languages to show a common sonship of both Jews and Gentiles.

We may not omit to call the reader's attention to the recognition in this verse of the doctrine of the Trinity. "The Son," remarks Bishop Pearson, "is distinguished from the Father, as first sent by him, and the Spirit of the Son is distinguished both from the Father and from the Son, as sent by the Father after he had sent the Son. And this our Saviour hath taught us. See John xiv, 26; xv, 26. Hence we conclude that the Holy Ghost, although he be truly and properly God, is neither God the Father nor God the Son."

Verse 7. *Wherefore thou*] "Thou"—whosoever thou art—into whose heart the Spirit is thus "sent." *Art no more a servant*] The expression "servant" cannot be understood to intimate that those who until now had continued unbelieving, and consequently unregenerate, had been all this time servants of God, for they were actually enemies; but simply, that, following out the illustration of verses 1, 2, they who had been treated as "children of nonage," and subject to authority and restraint as are servants, were now no longer so regarded. *But a son*] Acknowledged such, and entitled to all the privileges of the condition. *An heir of God*] The argument requires the word "heir" to be understood in the sense of a participator, through

8 Howbeit then, when ye knew not God, ye did service unto them, which by nature are no gods.

9 But now, after that ye have known God,

Christ, in the blessings God now bestows on man, such as justification and redemption, which are very often denominated an "inheritance," as constituting a portion of that good which flows from adoption, as well as those "riches of glory" which are held in reserve for them that persevere to the end in a life of faith and love.

Verse 8. *Howbeit then, when ye knew not God*] The Gentile converts are now alone addressed, as is evident from the charge of idolatry being brought against them, a crime which could not be alleged of the Jews of that age. The phrase "when ye knew not God," denotes the period before their conversion. *Ye did service*] Rendered religious homage. *Unto them which by nature are no gods*] Whatever else they might have been. Some of the heathen deities never had existence, but were only imaginary beings; some were inanimate things; and some the personation of dead men or of evil spirits. None of these had the nature of gods; "they were nothing," so far as the possession of any godlike power was concerned. Is not the verse apologetic of their former folly, seeing that they had done it in ignorance?

Verse 9. *But now, after that ye have known God*] The expression "known God" implies, known him as a sin-pardoning God; as having forgiven *their* sins, and adopted them as his children through faith in Christ, for in no other way can a sinner "know God." Or

or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

rather are known of God] "Known," here, must have the sense of acknowledged, approved of; thus conveying the idea of affection, as the verb is used in Amos iii, 2: "You only have I *known*," meaning *loved*; and 1 Cor. viii, 3: "If any man love God, the same is *known* of him." The words are therefore best translated, "Having been kindly regarded by God."—*Turner*. *How turn ye again to the weak and beggarly elements]* Rather, "How turn ye back to the weak and poor rudiments," to an imperfect, elementary, and external religion, as was the Mosaic ritual. The words "But now, after ye have known God," strongly express Paul's surprise at their apostacy. The word "elements" has been already defined "rudiments of knowledge;" as though Paul had said, "Having progressed even to the knowledge of God, how turn ye back to those childish lessons which so faintly shadow him forth?" Some suppose, that because the apostle speaks of turning "again" to these observances, those whom he addressed must have been either Jews or converts to Judaism before they embraced Christianity. But as the epistle contains no clear intimation of the kind, it is more likely that the apostle classes all merely outward systems of religion in the same category, and considers a dependence on Jewish rites as substantially equivalent to a return to the externals of heathenism; in the language of Koppe, "to a similar burden of useless rites." For a like mode of speech see Heb. vii, 18. *Whereunto ye desire again to be in bondage]* To

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

be subject. The idea of "bondage" is usually that of an unwilling servitude. It sometimes, however, merely denotes an influence from which we cannot free ourselves even if we wished to do so. Such we take to be its import here; the Judaizing teachers having impressed them with a belief of the essentiality of the Jewish ritual.

Verse 10. *Ye observe days, and months, etc.*] The original implies "the keeping the eye fixed upon a person or thing," thus intimating that they observed them with great care and attention; perhaps with a superstitious scrupulosity. The appellation "days, months," etc., are supposed to refer to the various holy days and yearly festivals of the Jewish Church. The opinion of some commentators that by "years" the Jewish sabbatical and jubilee years are meant, is, we think, without foundation, for these festivals were peculiar to the land of Judea. The apostle has, of course, no reference to the Christian Sabbath in this enumeration of sacred seasons. We presume this specification is made in support of the charge contained in the preceding verse.

Verse 11. *I am afraid of you*] Fearful that they would become so far perverted that they would reject Christ altogether. *Lest I have bestowed, etc.*] We do not suppose that it was the consideration of the mere loss of his own time and strength which so disturbed the apostle, but rather the fearful results of apostacy

12 Brethren, I beseech you, be as I *am* ; for I *am* as ye *are* : ye have not injured me at all.

13 Ye know how through infirmity of the

to them. "Having thus justly reproved the Galatians for their inconstancy, the apostle subjoins an exhortation, in which he most affectionately adjures them to return to the right path, and imitate his example; reminding them of the time past, when they had most reverently and thankfully received the doctrine preached to them by himself."—*Schott*, as quoted by Bloomfield.

Verse 12. *Brethren, I beseech you*] This affectionate style of entreaty denotes both his love to them and his desire to soften, so far as he dare, the reproof he had just given them. *Be as I am; for I am as ye are*] "The brevity of expression in this verse makes it exceedingly difficult to perceive the thought."—*Turner*. The majority of commentators, however, take the sense to be: "Follow my example; for I live not as do the Jews, but as do the Gentiles;" I am not enthralled by the law, but am free from it; so should ye be. Others understand, "Be ye as if ye were I, for I am as if I were you;" that is, "Do ye act as I would, for I act as ye should." *Ye have not injured me*] As though he had said, Though I reprove your leaning toward Judaism thus sharply, I do it not from any personal feeling; that is, any ill-feeling, for ye have not given me any occasion for ill-feeling—"ye have not injured me at all."

Verse 13. *Ye know how, etc.*] There would seem to be here a tender reminder of some peculiar trial which afflicted Paul when, in his first visit to them, he pro-

flesh I preached the gospel unto you at the first.

14 And my temptation which was in my

claimed to them the Gospel of the grace of God, and of the kindness with which they then treated him. What the "infirmity of the flesh" was we know not; Coney-beare and Howson render, "It was sickness (as you know) which caused me to preach the glad tidings to you at my first visit;" and in vol. i, p. 294, commenting on this passage, they say: "The obvious inference is, that he was passing through Galatia to some other district when the state of his bodily health arrested his progress." Jowett remarks, we think with much force: "Of mere sickness St. Paul would hardly have used such strong language, which seems to imply something perhaps painful, perhaps ridiculous, such as would naturally move the disgust of mankind." "To this it may be added," says Turner, "that what the apostle calls 'temptation' or 'infirmity of the flesh' was evidently something which adhered to him while he was preaching among the Galatians." Therefore it could not have been an attack of illness, for in this case he must have recovered in order to become able to preach. Certainly, as Jowett remarks, "St. Paul is describing the state in which he was when he preached to the Galatians; not some accidental cause of his mission." He proclaimed his message when suffering from serious bodily infirmity, of the nature of which we are ignorant.

Verse 14. *My temptation*] Trial, affliction. *Ye despised not*, etc.] Meaning, despised not me on account of it, nor "rejected" the truths I offered. The word rendered "rejected," literally signifies to spit out, as one

flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Je'sus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had*

ejects that which is distasteful. Whatever the temptation or trial was, it were idle to explain it of persecutions, for those he would never speak of as physical infirmity. And equally so is it to imagine, with others, that it consisted of a weakness of the eyes occasioned by the impression made on him by the bright light that blinded him when on his way to Damascus previous to his conversion. That it was some corporeal affection is rendered probable by his speaking of a physical infirmity which made his opponents ridicule his "bodily presence as weak, and his speech contemptible." 2 Cor. x, 10.—*Turner. But received me as an angel of God*] As a messenger directly commissioned and sent by God. It is not necessary to suppose an angelic being to be meant, for the word "angel" is sometimes used to denote a messenger. For similar use of language see 1 Sam. xxix, 9; 2 Sam. xiv, 17. *Even as Christ Jesus*] As the Lord himself, and not as his deputy. No language can more strongly describe the respect and ready obedience which they yielded to him and to his message.

Verse 15. *Where is then the blessedness ye spake of?*] Rather, as margin, What was then your happiness? The most judicious critics think this should be pointed, not interrogatively, but as an exclamation: "What was then your happiness! how great!" They deemed themselves greatly blessed in having such a teacher. *I bear you record*] I record my testimony. *Ye would*

been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

have plucked out your own eyes, etc.] The expression is probably a proverbial one, denoting the delightful eagerness with which the grateful Galatians would have deprived themselves of anything, however useful and precious, to have benefitted their beloved instructor. The eye is frequently taken to denote that which is dearest to us. Deut. xxxii, 10; Psa. xvii, 8.

Verse 16. *Am I therefore become your enemy*, etc.]. Apparently intimating a knowledge of having been so represented to them, probably on the ground of his opposition to the views of the Judaizing teachers; they insinuating that thus he was debarring the Galatians the possession of privileges and blessings. Or, it may be, that he would merely deprecate a wrong judgment, as though he should say, "Do not suppose that I bear you hatred or ill-will because I thus tell you the truth;" for it is an evidence of real friendship to admonish faithfully, not the course of an enemy.

Verse 17. *They*] The false teachers. *Zealously affect you*] Profess great love for you; appear to take great interest in your welfare. *But not well*] An intimation that this professed regard was not from honorable motives. Coneybeare renders, "with no good intent." *They would exclude you*] Namely, from friendship and

18 But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.

communion with me. The margin reads, "They would exclude us." The sense does not materially differ, whichever reading be adopted, but the weight of authority is said to be in favour of the text. *That ye might affect them*] Attach yourselves to them. Thus the warm affection professed by the false brethren for these Galatians would seem to have been both hypocritical and selfish.

Verse 18. *It is good to be zealously affected always in a good thing*] The stress of this argument lies in the word *always*; to be at all times so affected, not in my presence only. Thus intimating that advantage had been taken of his absence to cool that zeal for God's cause, and that love to him, which had animated them when he was in their midst. The reference in Paul's mind is to that love they had formerly borne him, to the strength of which he alludes in the fifteenth verse. There being nothing in the original answering to the word "thing," (which has been supplied by our translators to complete the sense,) some propose to substitute *man* instead, and maintain that the apostle must mean himself. But it does not well accord with Paul's modesty to suppose that he would thus designate himself; while it is quite natural for him to take the opportunity thus furnished to instil as a general rule, that they should be zealous in a good cause under all circumstances. It is scarcely possible to conceive a more delicate mode of censuring than is here adopted.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

Verse 19. *My little children*] An appellation of fondness applied by the apostle to the converts. The tenderness of Paul's feelings toward them, called forth, apparently, by his acute sense of pain at the partial withdrawing of their affection from him, is here finely marked. *Of whom I travail in birth again*, etc.] A phrase suggesting great anguish. Bloomfield says that the term employed refers to the whole period of gestation and formation in the womb. The meaning is strikingly expressed by Koppe: "O my dear children, in forming whom anew I struggle with the care and solicitude of a pregnant mother, I will spare no distress, no labour, until ye become formed into genuine and perfect followers of Christ." The word "again" seems to allude to the apostle's original efforts in effecting their conversion.—*Turner*. "Till Christ be formed in you," means, until you shall become fully established in the doctrine and practices of the Gospel.

Verse 20. *To change my voice*] Macknight says "this phrase is taken from the practice of orators, who change their tone in speaking according to the subjects of their discourse." Here it signifies Paul's wish to change his reproofs to commendations, which it would seem he thought he might soon safely and properly do if present with them; counting on his personal influence over them to be such that they would readily yield to his desires. *For I stand in doubt of you*] In

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that A'bra-ham had two sons, the one by a bondmaid, the other by a free woman.

doubt, perhaps, both how to address them, and of the spirit in which they would receive his written reproofs. Coneybeare renders, "You fill me with perplexity." So the same word is translated in 2 Cor. iv, 8, "perplexed, but not in despair."

Verse 21. *Tell me, ye that desire to be under the law*] This language is addressed, we suppose, both to the Judaizing teachers and to such of the Galatian converts as they had induced to embrace their notions. The term "law," as here employed, denotes the Jewish ceremonial, to the observance of which they yielded or were inclined to yield obedience. *Do ye not hear the law?*] Do ye not call to mind its teachings? It would seem that by "law," in this sentence, we are rather to understand that portion of the Sacred Writings which contained this "law" than the "law" itself. The Jews were in the habit of thus designating that portion of the Scriptures which precedes the book of Samuel.

Verse 22. *For it is written*] In these earlier Scriptures—the "law." *That Abraham had two sons*] Meaning Ishmael and Isaac. He afterward had others, but these two only are here mentioned as illustrating the two covenants, between compliance with the requirements of which some of the Galatians were apparently hesitating. With this passage compare Rom. ix, 7-9. *The one*] Ishmael. *By a bondmaid*] Hagar, Sarah's slave. *The other*] Isaac. *By a free woman*] Sarah.

23 But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise.

The apostle thus proceeds, in illustration of the superior advantages of the Christian over the Mosaic dispensation, to allegorize what is written concerning Sarah and Hagar and their seeds. Gen. xvi, 15; xviii, 10, 14; xxi, 3. Hagar, a bondwoman, represents the earthly Jerusalem, or the present Jews, who are in bondage to the law. Sarah, a free woman, represents Jerusalem which is above, or us Christians, the members of a spiritual dispensation. As Ishmael, the son of the bondwoman, persecuted Isaac, the son of the free woman, so now the Jews persecute believers. But as Hagar and her son were cast out, and not suffered to inherit along with Sarah and her son, so God hath determined to cast out the obstinate Jews from being his Church and people, and not to suffer them to be heirs of the promises made to Abraham. We, believers in Christ, then, are not the children of the bondwoman but of the free woman, and therefore, like the son of the free woman, are heirs of the promises, without being in bondage to the ordinances of the law. Hence it appears from this allegory, that those who desire to inherit the promises should not desire to be "under the law." It is, therefore, incumbent upon believers to stand fast in their Christian liberty. Chap. v, 1.

Verse 23. *He . . . of the bondwoman was born after the flesh*] After the common order of nature. *He of the free woman was by promise*] Out of the ordinary course, and by virtue of the promise made to Abraham. Gen. xviii, 10, 14.

24 Which things are an allegory : for these are the two covenants ; the one from the mount Si'nai, which gendereth to bondage, which is A'gar.

25 For this A'gar is mount Si'nai in A-ra'-

Verses 24, 25. *Which things are an allegory*] Rather, "are allegorized," namely, by me, Paul. Objections are made to the use of the term "allegory," as being neither a faithful rendering nor in keeping with the apostle's intent ; for an allegory is a fictitious narrative, whereas that which he cites is an historic fact. The import is, That this history may be considered as emblematical and typical, by the agreement of type and antitype. *For these are the two covenants*] Meaning, these two persons, Sarah and Hagar, signify the two covenants, the Mosaic and the Christian. In like manner our Lord says of the bread which he was about to administer to his disciples at the institution of his supper, (Matt. xxvi, 26,) "This is my body." *The one from the mount Sinai*] Emanating from Mount Sinai, where the law was promulgated. *Gendereth to bondage*] Rather, "bringeth forth children into bondage ;" namely, to the law. There is doubtless allusion here to the enslaved condition of Hagar, and to the usage which prevailed, and among some Christian countries that might be named *still prevails*, of accounting as slaves all children of enslaved mothers, even though the father were free. *Which is Agar*] Denoted by Hagar. *For this Agar is mount Sinai*] This word Agar, for such the most eminent commentators agree is the signification, is Mount Sinai. Thus the passage may be rendered, "Now this word Agar," signifying Rock, "is [the

bi-a, and answereth to Je-ru'sa-lem which now is, and is in bondage with her children.

26 But Je-ru'sa-lem which is above is free, which is the mother of us all.

name given to] Mount Sinai in Arabia." That this was an appellation of Sinai among the people of the surrounding country we have the testimony of Chrysostem, which is confirmed by modern travelers. St. Paul may have acquired a knowledge of this during the time that he spent in Arabia, (ch. i, 17,) and it is perfectly natural that he should, in this connection, avail himself of his knowledge. *And answereth to Jerusalem which now is]* These words, it is generally allowed, connect with the 24th verse; the preceding part of verse 25 being a parenthesis suggested by the correspondence between the signification of the name Agar and the designation applied to Sinai. The phrase "present Jerusalem," etc., is a figurative expression for the Jewish Church and its members. *And is in bondage with her children]* Namely, to the law and sin; for the law could not deliver from sin.

Verse 26. *But Jerusalem which is above, etc.]* Denoted by Sarah. The best expositors, ancient and modern, are in general agreed that this must signify the Christian Church. The "above" or heavenly Jerusalem is used in opposition to "the Jerusalem that now is," and the phrase was chosen, doubtless, in order to express the more vividly the contrast between the temporary, preparative Jewish dispensation and the whole state and condition of the Christian Church, both here and hereafter. In the same way, in Heb. xii, 18-22, "Mt. Zion, the city of the living God, the heavenly Je-

27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou

rusalem," is contrasted with "the mount that might be touched, and that burned with fire;" the two dispensations being thus depicted. The phrases "the Jerusalem above" and "the Jerusalem below" are found in the rabbies, and are used to denote the Jewish Church, or state, or kingdom here on earth, and the celestial kingdom of the Messiah. It ought ever to be kept in mind, that the sacred writings regard Messiah's kingdom as commencing indeed on earth, yet continuing in all subsequent stages of the existence of his followers, both with "the spirits of just men made perfect," and "with Christ" (Heb. xii, 23; Phil. i, 23) before the general resurrection, and also in that "everlasting kingdom" (2 Pet. i, 11) of future glory to which his true members shall finally be admitted.—*Turner. Is free*] Namely, from spiritual, as Sarah the free woman was from servile, bondage. *The mother of us all*] That is, of all true believers; of this "Jerusalem above" they are all children.

Verse 27. *For it is written*] Namely, Isa. liv, 1. The quotation is made from the Septuagint translation, which differs somewhat in phraseology, though not in sense, from the Hebrew version. *Rejoice, thou barren*] Though we do not suppose that Isaiah's prophecy had any reference to Sarah, (for his prediction had in view the vast extent of Messiah's spiritual kingdom as compared with the limited number of the Jewish Church,) yet we do suppose that the recollection of her natural sterility and of Abraham's temporary desertion of her occurred to Paul's mind in connection with the promise

that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now we, brethren, as I'saac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

that she should become the mother of many nations, (Gen. xvii, 5, 15, 16,) and that he thus accommodated the language of Isaiah to his present purpose, that of showing the rapid enlargement of the Christian over the Jewish Church. *The desolate*] The deserted one. *Hath a husband*] Rather, hath *the* husband.

Verse 28. *We, brethren, as Isaac was, are the children of promise*] We believers are, after the similitude of Isaac, children to Abraham and Sarah, not as being born after the flesh, (ver. 23,) but by virtue of the promise to make him the father, and her the mother, of many nations.

Verse 29. *But as then, he that was born after the flesh*] Referring to Ishmael, whose birth had nothing supernatural about it. *Persecuted him that was born after the Spirit*] Meaning Isaac, whose birth was supernatural. The words spirit and spiritual are often employed to denote what is peculiar, extraordinary, superior; and as the "being born after the flesh" and "after the Spirit" are here contrasted, the "being born after the Spirit" must refer to the peculiarity of Isaac's birth, as having been brought about by an unusual interposition of the power of God. There is no other instance recorded of this "persecution" of Isaac by Ishmael than that related in Gen. xxi, 8, etc., where it is said he "mocked;"

30 Nevertheless what saith the Scripture?
Cast out the bondwoman and her son: for

conveying the idea of something unbelieving and insulting. "He did not merely laugh," says Hengstenberg, "he made himself merry. The little helpless Isaac a father of nations! Unbelief, jealousy, pride, led him to this behaviour. Want of faith made it appear to him ridiculous to connect such great results with such a feeble cause." Some suppose that Ishmael claimed the right of primogeniture, as being the elder son; or at least an equal share in the inheritance, which supposition is strengthened by Sarah's declaration: "The son of this bondwoman shall not be heir with my son." *Even so it is now*] Namely, at the time Paul wrote; when a large majority of the Jews were still violent opponents of the believers in Christ.

Verse 30. *What saith the Scripture?*] A frequent formula; appealing to the sacred writings as to the highest authority, whose decision must settle all questions. *Cast out the bondwoman, etc.*] What does this denote in the present case? Why, that the "present Jerusalem and her children," because they believe not on the Promised Seed, shall, as were Hagar and her son, be rejected from the inheritance promised to Abraham's believing children. The application here made of the language of Sarah is somewhat similar to that in Heb. xiii, 13. The law required that the body of the victim whose blood the high priest had, on the great day of atonement, sprinkled in the most holy place, should be burned without the camp. See Lev. xvi, 27. In accordance with this law, Jesus made the propitiatory offering of himself beyond the precincts of the city. This analogy the apostle then practically applies, ex-

the son of the bondwoman shall not be heir with the son of the free woman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

horting his readers to abandon Judaism and every such imperfect system, by believing on and adhering to Christ. And so here he denounces the Jewish system as securing to its adherents no claim to Christian privilege and the divine inheritance, and, in the words of Abraham's incensed wife, urges the Galatians to reject it.—*Turner.*

Verse 31. *So, then, brethren, we are not children of the bondwoman, etc.*] Why not? Because we, as was Isaac, are inheritors of that gracious promise, "In thy Seed shall all the nations of the earth be blessed." "Stand fast therefore in the liberty wherewith Christ hath made us free."

CHAPTER V.

The apostle urges a resolute maintenance of the doctrine of justification by faith, and shows the utter fallacy of any dependence on circumcision as a ground of acceptance with God ; he denounces those who sought to turn them aside ; exhorts to love ; shows the evil nature of the works of the flesh, and the excellence of the fruits of the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free, and be

Verse 1. *Stand fast therefore*] Seeing you are not "children of the bondwoman, but of the free." Chap.

not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

iv, 31. *In the liberty wherewith Christ hath made us free*] The liberty spoken of is freedom from obligation to the Jewish ceremonial law; from which men are made "free" by its abolition. To "stand fast" in this "liberty," is steadily to adhere to it; refusing all compliance with the abolished law. *Be not entangled again*] Literally, "held in, restrained." The word is applied to one fettered. The sense of the verse is, You are freed from obligation to this ritual, it being no longer of force, but abolished; exercise this freedom, and seek not to revive the state of slavery by regarding it as still of force.

Verse 2. *Behold, I Paul say*] "This mention of his name may be meant (as in Eph. iii, 1, and 2 Cor. x, 1) to give weight and authority to what is about to be said. It seems to be also intended to lead to the contrasting of his doctrine with that of the false teachers. The exclamation 'behold'—mind! hints at the great importance of what he is going to say."—*Bloomfield*. *If ye be circumcised*] As a condition of salvation. Turner says: "The word is emphatic, like 'worketh' in Rom. iv, 5, which means, worketh with a view of being thereby justified." *Christ shall profit you nothing*] Shall be to you of no avail. The argument must of necessity be understood in this limited sense, for circumcision of *itself* neither hindered nor promoted salvation, (1 Cor. vii, 18, 19;) but if resorted to as *essential*

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you,

to justification, (and so the Judaizing teachers insisted it was, Acts xv, 1,) it denoted dependence not on Christ but on the observance of the law, for acceptance with God. This would be tantamount to a rejection of the Redeemer, and of consequence he became to such "of no avail"—no "profit" or benefit.

Verse 3. *I testify again*] This repeated testimony indicates the importance Paul attached to the inculcation of the true doctrine. *To every man that is circumcised*] Namely, as before, as an essential condition of justification with God. *He is a debtor to do the whole law*] A "debtor" is one who is under obligation to pay money or service to another; one who owes another. So one "circumcised," as a requisite to salvation, assumes the obligation of the covenant under which he thus places himself—that of implicit obedience to the law. "As the preservation of Abraham's posterity as a distinct people from the rest of mankind answered many important purposes in the divine government, their observance of the rite of circumcision, declared by God himself to be the seal of his covenant with Abraham, was necessary to mark them as descendants, so long as it was determined they should continue a distinct people. This sheweth the apostle's declaration is not to be considered as a prohibition of circumcision to the Jews as a national rite, but as a rite necessary to salvation."—*Macknight*.

Verse 4. *Christ is become of no effect unto you*] That is, has become of no avail as a means of justification

whosoever of you are justified by the law ; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

before God. *Whosoever of you are justified by the law*] Meaning, suppose themselves to be so justified ; or, seek to be so justified. The intention and endeavour is what is meant. *Ye are fallen from grace*] From the covenant of grace—the Gospel. Coneybeare very forcibly renders : “By resting your righteousness on the law, you have annulled your fellowship with Christ ; ye are fallen from the free gift of his grace.”

Verse 5. *For we*] We believers. The word rendered “for” might be better taken in the sense of “whereas ;” for there is in the apostle’s mind a contrasting of the condition of those who maintained their “liberty” with that of those who sought justification by “deeds of the law.” *Through the Spirit*] By the Holy Spirit’s influence upon our minds and hearts. *Wait for the hope of righteousness*] By “hope of righteousness” we understand ultimate salvation and glorification. “Justified” they, as believers, had already been ; through that justification they had become “heirs of God,” and were now rejoicing in hope of his glory. “Hope of righteousness” is therefore, in our view, to be understood of that “hope” which righteousness or justification begetteth, not the hope of attaining to this state of righteousness, for “that which a man hath, why doth he yet hope for ?” That this is the true sense will, we think, appear from an examination of such other passages as the term occurs in ; thus, Rom. viii, 19, 23, 25 ; 1 Cor. i, 7, and elsewhere. So Turner remarks : “The ‘hope

6 For in Je'sus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

of righteousness ' or ' justification ' is put for the realization of the hope, as the word promise often denotes the thing promised. See Heb. ii, 39, and compare Col. i, 5; Titus ii, 13; and Heb. xvi, 18. Thus it will be equivalent to that future happiness which is the result of justification, and shall be the reward of those who are accepted by God. It is St. Paul's usage to represent a justified state as that which the true believer has already secured. *By faith*] Namely, in Christ; looking to, depending on the atonement and intercession of Christ as the meritorious ground of this glorious anticipation, not works of law.

Verse 6. *In Jesus Christ neither circumcision availeth anything, nor uncircumcision*] They are equally indifferent of themselves; it is only when regarded as a ground of justification that they become dangerous. So of all outward ceremonials. *But faith which worketh by love*] "Literally," says Coneybeare, "whose essential operation consists in the production of love." "This verse, so pregnant with meaning, shows that the faith to which the apostle attaches so much importance is not merely the assent of the understanding, but that principle which bends and forms the character of the whole inner man, which gives life and practical reality to a Christian profession."—*Turner*. The "love" is to be exercised both toward God and man.

Verse 7. *Ye did run well*] The performance of the

8 This persuasion *cometh* not of him that calleth you.

duties growing out of a Christian profession are often compared to the running of a race; "running," then, denotes activity and progression. The Galatians had not only assumed the name, but were diligently and successfully prosecuting the course of Christian believers. By running "well," we understand not so much the running *rapidly*, as the running *lawfully, fairly*. The allusion is to that part of the ancient athletic games, the race; wherein it was necessary to victory that the racer should observe the rules established, otherwise he could not be adjudged victor, even though the first to reach the goal. *Who did hinder you*] Raised up obstacles in your way; "hath checked you in your course." The pronoun "who," says Bloomfield, is not merely interrogative, but implies grief and indignation. "Who"—what "perverter" hath done this? *That ye should not obey the truth?*] By "obedience to the truth" is meant the reception of the Gospel of Christ, and the performance of the duties it enjoins, without any reliance on or even mixture with other grounds of justification before God; in other words, true religion. We know not that the apostle meant to charge those who had "hindered" them with the *design* of turning them back; but the "hindrance" had the effect of turning them so far out of the way as to be equivalent to apostacy. "Obedience to the truth," simple, unmixed truth, is an essential element of success in the heavenly race.

Verse 8. *This persuasion cometh not of him that calleth you*] The exact sense of "persuasion" is not clear.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise mind-

Some understand by it, a facility or disposition on their part to unite the observances of the Jewish ritual with the more simple tenets and usages of the Christian Gospel. Others take it to mean the persuasive power or reasoning of the false teachers in inducing them to regard the old ritual law of the Jews as binding on them. The latter seems the more likely supposition. By "him that calleth," we understand, in this place, not Paul (by whose instrumentality they were originally brought to faith in Christ) but God.

Verse 9. *A little leaven, etc.*] A proverbial expression denoting the "pernicious and infectious nature of erroneous doctrine and vicious example."—*Macknight*. Matt. xvi, 6, 11, 12; 1 Cor. v, 6, 7. Its application here would seem to be, that the admission of the idea of the advantage of engrafting the Mosaic ritual on the Christian system would corrupt and destroy the latter by thoroughly imbuing it with the Judaizing element.

Verse 10. *I have confidence in you*] Commentators generally suppose that Paul thus expresses himself in order to *soften* the severe language hitherto used. May it not have been, rather, to awaken in them hope; seeing that, although he had been obliged to reprove sharply, he still had "confidence" they would respectfully receive his admonition and return to their former state? The original is emphatic, denoting "I, for my part, have confidence." *Through the Lord*] By his gracious help. *Ye will be none otherwise minded*] Namely, than I am; that you will conform to the sen-

ed : but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circum-

timents I hold and teach. "Here," says Bloomfield, "is something left to be supplied, as often, from modesty. It is not agreed among expositors whether the words mean 'that you will be of the same opinion as myself,' or, 'that you will entertain no principles contrary to the doctrine I taught you.' The former is preferable, especially as the latter sense merges into the former." *But he that troubleth you*] How kindly does Paul relieve them of part of the blame, by the intimation that they had been led astray not of their own folly, but by the solicitation and influence of others. The word rendered "troubleth" correctly denotes *perplexes* or *unsettles*; namely, in doctrine; thus denoting the kind of trouble. *Shall bear his judgment*] An intimation that punishment would follow; though its nature or degree, whether excommunication or infliction of bodily disease or otherwise, is not declared. *Whosoever he be*] "The use of the *singular* will not prove that there was no more than one false teacher, since it may be used *collectively*. Yet the apostle seems to glance at one, the principal of them; and by the expression 'whosoever he be,' we may infer that he was a person of some consequence."—*Bloomfield*.

Verse 11. *If I yet preach circumcision*] The apostle here meets the calumny of those who affirmed that he sometimes preached the necessity of circumcision. Such an accusation might plausibly be maintained, as he had circumcised Timothy, whose father was "a Greek," (Acts xvi, 3,) and did occasionally observe

cision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

Jewish rites, (Acts xviii, 18,) and yield to Jewish prejudices. Acts xxi, 23-26. The "yet," here, probably means *still*—if I still, as they say, preach the necessity of circumcision to justification. *Why do I yet suffer persecution?*] Namely, by the Jews. He thus shows that their treatment of him as an opponent of the present force of Jewish rites on Gentile converts is sufficient of itself to disprove the allegation that he inculcated the binding nature of those rites. *Then is the offence of the cross ceased*] "Offence" means cause of stumbling. "The offence of the cross" is, the doctrine that salvation for man is to be found only through the death of Christ. If this doctrine were not preached by him, then the "offence of the cross," so far as he was concerned, would have "ceased," and so there would have been no ground of persecution: but the persecution continued; an evidence that he had not ceased to preach the doctrine of Christ crucified for the sins of mankind. "The grand reason why the Jews were so offended at his preaching Christ crucified, and so bitterly persecuted him for it, was, that it implied the abolition of the law."—*Wesley*. "If St. Paul would have consented to have made Christianity a sect of Judaism, (as he would by 'preaching circumcision,') their pride would have been satisfied. But then, if salvation were to depend on outward ordinances, the death of Christ would have been rendered unmeaning."—*Coneybeare*.

Verse 12. *I would*] I wish. *They were even cut off*]

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

That is, were separated from the Church—excommunicated. Many commentators of note would affix a severer sense to the words, but we deem this most agreeable to the sense, and to the character of the writer. For a similar use of language, see 1 Cor. v, 7, 11, 13. It may be asked, If this person or these persons deserved to be excommunicated, why did not the apostle excommunicate? Because he wished the Galatian Church to do this; his doing it would only increase among them the prejudice already existing, and answer no better, nor even so good an end as the performance of the disciplinary act by the Church itself. We thus learn, that it is not a violation of Christian character to separate from the body an incorrigible offender or disturber, inasmuch as the best interests of the greater number require it.

Verse 13. *For, brethren, ye have been called unto liberty*] There would seem to be a hiatus—something wanting to complete the sense. The connection is, “Do so, then,” meaning, “cut off” these troublers, “for ye have been called unto liberty;” that is, to freedom from mere Jewish ordinances. *Use not liberty for an occasion to the flesh*] By “flesh,” here, as frequently elsewhere, we understand unholy affections or desires of any kind. Use not this “freedom” in an improper manner, or for improper purposes. *But by love serve one another*] So, though freed from the bondage of the law, they are brought under that of love. True Christian liberty is not a license to think and act as we may

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

deem proper, unless so far as is agreeable to the law of love; especially does it hold out no license to sin. It is thought by some, that in the expression "use not liberty as an occasion to the flesh," the apostle insinuates that the Gentile Christians indulged their sensual appetites by eating those meats which their Jewish brethren reckoned unclean, without regarding the offence which they gave them by so doing; and that, on the other hand, the Jewish converts, enraged against the Gentiles, gave vent to their fleshly or angry passions by speaking evil of them, and giving them opprobrious names. We cannot adopt this view.

Verse 14. *For all the law*] Spoken with special reference to that portion of the Jewish law which prescribes our conduct to our fellow-beings. "The apostle now with great address," observes Bloomfield, "turns the discourse from doctrinal to practical subjects; subjoining a most important moral maxim, called by James ii, 8, 'the prince of laws,' or 'the most excellent law.' *Is fulfilled*] Comprehended, contained. *In one word*] One precept or rule. See Rom. xiii, 8, 10. *Thou shalt love thy neighbour as thyself*] The "as" refers to the kind, not, perhaps, the degree of love. "We are to love others in the same manner as we love ourselves; though, from the principle of self-love, which the Creator hath wisely implanted in us, to love them in the same degree is impossible, and therefore could not have been enjoined." If there be no violation of this law of love to man, there can be none of any law so far as our duty to our fellows is concerned.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Verse 15. *But if*] If so far from living in the practice of this law of love. *Ye bite and devour one another*] A figure taken from the habits of savage beasts, denoting contentions, backbitings, and other manifestations of ill-feeling. *Take heed that ye be not consumed one of another*] Eaten up, destroyed. There are but few things more destructive of personal religion and of church prosperity than religious disputation. Mistaken and over-zealous men, under the belief they were "doing God service," have frequently been the producers of more harm than all the efforts of the most bitter open enemies. We know not that the apostle means to charge such a state of things as already existing in the Galatian Church; we rather suppose him to warn them of the danger they were in of being thus infected by the Judaizers among them.

Verse 16. *Walk in the Spirit*] "Rather," says Holden, "walk spiritually; that is, act as men who are led by the guidance of the Holy Spirit." *And ye shall not fulfil the lust of the flesh*] "Better," says Turner, "not fully do." "Flesh," here, denotes, as before, not only, nor even chiefly, sensual appetites, but all wrong affections, whether of heart or mind. The language would seem to intimate that even those who "walked spiritually" might, unless diligently guarding themselves, be sometimes drawn away by evil, though their habitual course was otherwise.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are mani-

Verse 17. *For the flesh lusteth against the Spirit, etc.*] The "for" suggests the importance of the direction given, as though Paul had said, And need have ye to walk spiritually, "for," etc. The struggle between the carnal nature and the spiritual principle in man is here depicted; and this, too, as existing even in the regenerate. But where the evil is in no wise yielded to, there is no sin; at least none is charged. The "and" might, perhaps, be better rendered, with Mr. Wesley, *but*—"but the Spirit against the flesh." *These are contrary*] Are essentially opposite in their very nature. *So that ye cannot do the things that ye would*] Rather, "so that ye do not those things that ye would." Wesley renders, "May not do," etc. "Cannot," says Turner, "is not in the Greek text." By the "not doing the things they would" or might, we understand the not "following" or "fully doing" the *evil things* they would do, were it not for the opposition made to sin by the spiritual principle now implanted within them.

Verse 18. *But if ye be led of the Spirit*] Or the spiritual principle. *Ye are not under the law*] The Mosaic; not in subjection to it, but in a condition of evangelical liberty. It is to them dead; compare Rom. vi, 14: "Sin shall not have dominion over you; for ye are not under the law, but under grace."

Verse 19. *The works of the flesh*] Those desires and

fest, which are *these* ; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance,

affections which the "flesh," the corrupt nature in man, produces, and termed "the works of the flesh" because they are those things which that evil nature is prone to, naturally entertains or performs. *Are manifest*] Are evident—open—"that is, to every one who considers the conduct of unconverted men, and the state of the world in general." *Adultery, fornication, uncleanness, lasciviousness*] These are various degrees of the same class of vice; all betokening either illicit intercourse between the two sexes, or those unclean, lascivious desires out of which the more gross crimes of fornication and adultery grow.

Verse 20. *Idolatry*] The religious worship of idols ; "justly reckoned among the works of the flesh," says Macknight, "because the worship paid to many of the heathen gods consisted in the most impure fleshly gratifications." "Rightly numbered among the works of the flesh, (or those things to which human nature is especially prone,) since it originates in a grovelling and sensual mind, which cannot worship God in spirit, nor have any conception of his perfect holiness ; but brings him down to the senses, and represents him to corporeal eyes by images."—*Bloomfield*. *Witchcraft*] Sorcery, or magical arts, which were pretended to be performed by communication with invisible malignant beings. "It would seem," says Bloomfield, "that the apostle has in view not so much the persons who practised the arts of sorcery or divination, but rather, those who resorted to them." *Hatred, variance, emula-*

emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revelings, and such like : of the which I tell you

tions, wrath] Macknight, instead of "hatred" renders *enmities*, and instead of "variance" *strifes*, and then remarks: "Strifes, as distinguished from enmities, may signify such lawsuits as proceed from fleshly passions rather than from the sober dictates of reason." "It should seem that these terms are meant of *private* enmities, bickerings, emulations, and angry disputes."—*Bloomfield*. These can, of course, have no place in a renewed heart; they belong only to the "flesh" or corrupt nature. *Strife, seditions, heresies]* Expressive "of *public* and *party* strife, and its results in uncharitable divisions or separations, and heresy or sectarianism in general." "Sedition" does not fully express the idea of the apostle, inasmuch as it denotes only a state crime; whereas the Greek word signifies those uncharitable and causeless separations which break not only the civil but also the religious ties whereby mankind are united. "Heresies" are "divisions in religious communities"—what we sometimes term sectarianism. Macknight has it, "the forming of sects in religion for the sake of gain, in opposition to conscience."

Verse 21. *Envyings]* "The temper which, as the poet says, 'inly pines' at the happiness of others." "A passion the most base, and the least curable, of all that disgrace and degrade the fallen soul."—*Clarke*. *Revellings]* Lewd frolics; especially denoting those "usually attendant on an evening of debauchery, consisting of licentious singing, dancing, and parading the streets with drunken riotings." *I tell you before]* Rath-

before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

er, "concerning which I forewarn you." *They which do such things shall not inherit the kingdom of God*] Shall have no place in heaven, unless they repent, believe in Christ, and are washed from their sins. Awful declaration!

Verses 22, 23. *But the fruit of the Spirit*] The affections and conduct produced by the influence of the Holy Ghost upon the human heart and mind. "It is not possible to give higher praise to any temper of mind or course of life than to say it is the fruit of the Spirit." *Is love*] Love is placed first as being the germ of all virtues, and a general virtue comprehending many particular ones; being the love of God and of man for God's sake. *Joy*] The highest state of delight; "joy in the Holy Ghost;" (1 Thess. i, 6;) or, the exultation that arises from the pardon of sin, and the prospect of that fulness of glory which awaits the faithful believer; out of this grows a disposition to rejoice in the happiness of others, which is the opposite of envy and maliciousness. *Peace*] A peaceable temper of mind. It denotes here peace with both God and man; and is thus the opposite of that turbulent, disquiet state spoken of among the works of the flesh, as "variance," "wrath," etc. *Long-suffering*] A spirit of forbearance under injuries. *Gentleness*] Mildness, sweetness of speech and manners. *Goodness*] "The Greek word," says Wesley, "means all that is benign, soft, winning,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

tender, either in temper or behaviour." "Kind-heartedness, which delights in doing good."—*Bloomfield. Faith*] "Rather," says Holden, "*fidelity*, or uprightness in dealing." Titus ii, 10. Coneybeare translates, "trustfulness." Bloomfield thinks "that modification of fidelity which consists in sincerity." *Meekness*] Calmness under provocation. Coneybeare here renders, *gentleness*, and for gentleness, in previous verse, he has *kindness*. *Temperance*] Coneybeare renders, self-denial. The original "denotes not only temperance (abstemiousness) in the gratification of the appetites, (as opposed to sensuality,) but in the indulgence of the passions; in short, a general moderation about earthly things."—*Bloomfield. Against such there is no law*] Against such dispositions as those above mentioned no law, human or divine, is directed; for laws are promulged against vices, not against virtues.

Verse 24. *They that are Christ's*] Those who are Christ's followers, truly believers in him. *Have crucified the flesh*, etc.] Nailed it, as it were, to a cross, whence it has no power to break loose. "This is a beautiful and affecting allusion to our Lord's sufferings on the cross. The restraining of our fleshly lusts may be very painful to us, as the word *crucify* implieth. But the same word, by putting us in mind of Christ suffering much greater pains for us, touches all the generous feelings of the heart, and excites us, from gratitude to him, to disregard the pain which so necessary a duty may occasion us."—*Macknight*.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

Verse 25. *If we live in the Spirit*, etc.] The connection here is not very obvious. It would, however, seem to be with the preceding verse, and to contain an exhortation based on the statement that they only are Christ's who crucify the flesh. Enforcing that thought, he says: "If, then, we are living by the Spirit, let us *show* it by acting conformably to it." Thus the earnest striving to bring forth the fruits of holiness is made a test of Christian character. "Faith without [corresponding] works is dead."

Verse 26. *Let us not be desirous of vain-glory*] Coneybeare renders, "Not thirst for empty honour." Mac-knight and Clarke render, "Not vain-glorious." "They who do not carefully and closely follow the Spirit," says Mr. Wesley, "easily slide into this; the natural effects of which are, provoking to envy them that are beneath us, and envying them that are above us."

CHAPTER VI.

The apostle directs how to deal with erring brethren ; cautions against censoriousness ; encourages to liberality ; professes his own attachment to Christ, and invokes a blessing on all those of similar character.

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness ; considering thyself, lest thou also be tempted.

Verse 1. *Brethren, if a man be overtaken in a fault]* The force of the original is partly lost in our translation ; a more literal rendering would be : “ Brethren, *even* if one be overtaken,” etc. ; thus showing that the apostle contemplated the probability that there would still be violations of the foregoing rules, and provided for their proper treatment. The expression “ overtaken ” denotes that the violation is not of set purpose, not designed ; but that the individual is *surprised* into the wrong—taken unawares. *Ye which are spiritual]* That is, more watchful and considerate Christians, who have attained greater firmness and experience in the divine life. *Restore such]* Literally, repair ; “ the word is used of the mending and repairing what had been broken. See 1 Cor. i, 10, where it means ‘ to unite perfectly together,’ and occurs in connection with divisions, disunions.”—Turner. *In the spirit of meekness]* With mildness of temper, and, of course, gentleness of manner. Not arrogantly. *Considering thyself, etc.]* Taking heed to thine own ways lest thou too should

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

fall by temptation, even as did he. A sense of common danger should ever lead to mutual commiseration. For further encouragement to thus doing see Matt. xviii, 12, 13; James v, 19, 20.

Verse 2. *Bear ye one another's burdens*] Meaning, sympathize with and assist each other, so as to lighten each other's infirmities, termed "burdens," as being a weight. *So fulfil the law of Christ*] Which enjoins love and aid to each other.

Verse 3. *For if a man think himself to be something, etc.*] Deems himself so superior to his "burdened" and "faulty" brother, as to lead to severity of judgment or unkindness of manner. *He is nothing*] Meaning, we suppose, not really the good or excellent man he supposes himself to be; his Christian state not being equal to what he deems it or claims for it.

Verse 4. *Let every man prove his own work*] To "prove," in this sense, is to try or test; and "his own work," denotes his own conduct and life. The connection seems to be, instead of over-valuing himself and censuring the failings of others, let each bring his own acts to the test of God's laws. *And then*] That is, if such examination be satisfactory. *Shall he have rejoicing in himself*] Cause of rejoicing over his own

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

state: not of self-conceit and approbation, for still his "good is all divine;" he has nothing but what he has received. The apostle seems to us, however, to convey an intimation that in thus "proving" his own work a man would generally discover abundant reason why he should sympathize and bear with his erring brother. That this thought was in the apostle's mind is, we think, sustained by the sentiment of the verse following. *And not in another*] Not glorying over the stumblings of another.

Verse 5. *For every man shall bear his own burden*] Is not the meaning, Every one will find frailties enough of his own to wrestle with to prevent his treating his brother superciliously? Some, however, understand it as an admonition against self-conceit, seeing that every one shall account for his own acts to God. In this sense the passage is of the same signification as Ezek. xviii, 19, 20.

Verse 6. *Let him that is taught in the word*] Instructed in the truths of the Gospel: having special reference to instruction by oral teaching, the preaching of the word. *Communicate*] Impart, give part of his income. *In all good things*] In all things necessary to the attainment of the purpose in view; namely, the dissemination of religion. From this we infer, 1st. The obligations resting on all "taught in the word" to contribute of their substance to the support of the "teach-

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

er," and, 2d. The extent of this "communicating"—so far as is necessary to the enabling of the teacher to devote himself diligently to his work. Parsimony and extravagance are thus equally guarded against.

Verses 7, 8. *Be not deceived*] A formula generally introductory to some weighty admonition on a subject which the persons addressed would be likely to overlook. It is closely connected with the preceding verse. *God is not mocked*] Is not to be mocked or offended with impunity; or, cannot be "mocked" or deceived with false pretenses. *For whatsoever a man soweth, that shall he also reap*, etc.] A metaphor taken from a man sowing seed in a field, which at harvest returns to him in kind as had been sown; and importing in the general, that as is the character and conduct of men now, if they thus continue such shall be their future condition. We think, however, that the apostle employs this general axiom especially to denote that if a man devotes his worldly income to the gratification of his own inclinations, contributing little or nothing to the support of religion, ruin and misery will be the natural consequence. But if, on the contrary, he is moderate in personal indulgence, and devotes his wealth and efforts to holy and spiritual objects, he shall receive as his appropriate reward everlasting life. This view agrees

9 And let us not be weary in well doing : for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

well with the context, and most probably with the state of the Galatians. It is also in harmony with such passages as 1 Cor. ix, 11, and 2 Cor. ix, 6, 7.

Verses 9, 10. *Let us not be weary*] Not become so weary as to tire or desist; let us continue. *In well doing*] That is, in the proper use of our worldly means and influence; the right use of money and position. *In due season*] Following the figure, at harvest time; really, when this life is ended. *If we faint not*] Do not cease our efforts. The expression refers to that *tiring* of charity which the frequent calls on their benevolence, and the ungrateful returns they might meet with, would be likely to produce. *As we have therefore opportunity*] Rather, *having* opportunity; being providentially and graciously placed in a condition to be useful. *Let us do good*, etc.] The word rendered “do good” properly implies activity—hence, diligence in doing good. *Household of faith*] The entire company of believers. While benevolence is to be rendered to all, it is to be especially so to Christ’s flock, because they belong to him. This should be the ruling motive; love to Christ, and to these for Christ’s sake. The original denotes “one who belongs to a family;” who is connected with it either by consanguinity or affinity. The reader cannot but remark the high superiority of the Gospel, in liberality of spirit, over the law.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

Verse 11. *How large a letter I have written unto you with mine own hand*] These words have not a little perplexed expositors, some of whom take the sense to be, See with what great kind of letters; (that is, how misshapen, etc.) This, however, seems cold and unnatural. The difficulty may be removed by taking the word rendered "how large" to denote "how long" a letter; that is, how long to be written with his own hand, for St. Paul generally employed an amanuensis. See Rom. xvi, 22; 1 Cor. xvi, 20; 2 Thess. iii, 17. The apostle may thus be supposed to intimate his affection for them, and anxiety for their welfare and salvation.—*Bloomfield*.

Verse 12. *To make a fair show*] Literally, to be well-faced, to make a good personal appearance; hence, to stand well in public estimation. *Constrain you to be circumcised*] From this and other intimations contained in this epistle, it would seem that Judaism was in much vogue among the Galatians, and its profession honorable. "Constrain" must be understood of the moral compulsion of earnest persuasion which will take no denial. *Lest they should suffer persecution*] A broad intimation that their zeal for Jewish rites was not an honest, sincere conviction of their essentiality, but put on to save themselves from the reproach and suffering which might and perhaps would arise from sincere Jews if they professed faith in Christ only. *For the cross of Christ*] Through or by the cross. In

13 For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory,

other words, that their profession of present and future salvation through the merits of a crucified Redeemer—one deemed by the Jews to be an impostor, and therefore worthy of the death he suffered—would be the occasion of scandal and bitter trial ; for the doctrine of atonement for the sins of men thereby made, effectually excluded all Jewish ceremonies, and thus the “cross of Christ” is spoken of as being the *cause* of that suffering to which profession of faith in the Crucified would give occasion.

Verse 13. *For neither they themselves*] The Judaizers, not the Gentile converts who had been induced to receive circumcision. *Keep the law*] Observe or teach *all* its requirements. It is generally allowed that the Jews were lax in the observance of many of the more important precepts taught by their own system, and strict only in the obeying those outward ceremonials which distinguished them from other people, and imposed but few constraints upon their indulgences. *Desire to have you circumcised, that they may glory in your flesh*] Boast of their influence in your conversion, not to God, but to circumcision. The glorying “in your flesh” means “your circumcised flesh” or your circumcision.

Verse 14. *God forbid that I should glory, etc.*] The pronoun “*I*” is here emphatic—a strong contrast being drawn between that in which *he* and the *false teachers*

save in the cross of our Lord Je'sus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Je'sus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

gloried; as though he had said, "They may glory in an antiquated and abolished rite, but truly such is not my boasting; I glory not in circumcision but in the doctrine of justification, not by my own merits, but by the atonement of a crucified Redeemer;" whereby is laid a solid ground of acceptance and peace with God. To understand the force of such expressions as glorying "in the cross of our Lord Jesus Christ," we must remember that the cross was, under Romish law, the instrument of death for the vilest malefactors only, and as such was associated with all that was most odious and horrible in the minds of that generation.—*Coney-beare. By whom*] Rather, by which. *The world, etc.*] Meaning, the things of the world; especially those things deemed most desirable. *Is crucified unto me*] Is regarded as dead—is nothing—being possessed of no charm; that is, in comparison with his delight in preaching the Gospel of Christ.

Verse 15. *For in Christ Jesus*] The apostle thus assigns a reason why he did not boast of circumcision; for in union with Christ circumcision is nothing. *Neither circumcision availeth, etc.*] Being of no avail because done away, hence furnishing no ground of justification. *But a new creature*] A new creation; implying a thorough change of condition and character. This is effected by the agency of the Spirit in the regeneration

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Is'ra-el of God.

of them that believe. See such passages as Eph. ii, 10: "We are his workmanship, created anew in Christ Jesus." Eph. iv, 23, 24: "Put on the new man, which after God is created in righteousness and true holiness." Where this inward, vital, practical change is wanting, no outward professions or particular names will ever stand us in stead, or be sufficient to recommend us to him.

Verse 16. *As many as walk according to this rule*] All whose lives are in accordance with the statement just advanced, that not ceremonial observances, but "a new creation" could alone "avail" to salvation. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. vii, 19. See also Gal. v, 6. *Peace be on them*, etc.] These words may be understood either as invoking or pronouncing a blessing; either as "*may* peace be on them," or "*peace shall be*." "Were Christians duly concerned to experience this in themselves, and to promote it in others, if it did not make them lay aside their distinguishing names, it would at least take them off from laying so great a stress on them as they too often do."—*Henry*. *And upon the Israel of God*] The word "and" is by some read *even*—"even upon," etc. The expression "Israel of God" is understood by most commentators to mean, the true spiritual Israel, whether descendants of Abraham or not. Some, however, think that Paul "may have intended a special

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Je'sus.

reference to his converted countrymen, to whom his mind habitually turned, and toward whom his heart ever warmed." The epistle, probably, was meant to terminate here, the 17th and 18th verses being added afterward.—*Bloomfield*.

Verse 17. *Henceforth let no man trouble me*] Give or cause me trouble, namely, by calling in question either my doctrine or faithfulness. We regard this passage as very suggestive of Paul's state of mind. The epistle having been already closed, he, under the influence of strong emotion, reopens the letter and indites, *Henceforth let not my own sincerity or authority, or the truth of my doctrine be questioned. For I bear in my body the marks of the Lord Jesus*] The word rendered "marks" signifies, literally, the scars of the wounds made upon the body of a slave by the branding iron, by which he was marked as belonging to his master. So John (Rev. xiii, 16, and xxii, 4) speaks of "marks" or "names" on the foreheads of certain persons, designating whom they served. Paul's marks or scars were those which he had received at the hands of wicked men for his faithfulness in preaching Christ; hence well designated, "the marks of the Lord Jesus." Christians everywhere, and at all times, should be a marked people; that is, noted for their uprightness among men and for their devotion to God; then would they indeed be "as living epistles, known and read of all men." "Observe," says Coneybeare, "the emphatic *I*, (whatsoever others may do,) *I* at least bear in my

18 Brethren, the grace of our Lord Je'sus Christ *be* with your spirit. Amen.

body the true marks which show that I belong to Christ; the scars, not of circumcision, but of wounds suffered for his sake."

Verse 18. *Brethren*, etc.] The attentive reader must have taken notice of the severity with which the apostle had rebuked the Galatians. Having thus sharply admonished them of their error, and shown them how they ought to walk, he, in the tenderness of his heart calls them "brethren," and closes his epistle with his usual benediction. *Be with your spirit*] Your mind and heart—with you.

NOTES

ON

EPHESIANS.

INTRODUCTION.

BRIEF NOTICE OF EPHEBUS.

EPHEBUS was a celebrated city in Asia Minor, built in the valley of the River Cayster, not far from the sea, between Smyrna and Miletus. The city itself stood on a range of hills. In the time of St. Paul it was the most distinguished place in Asia Minor, and chief city of the province of Asia.

Ephesus is now a mass of ruins. Its candlestick has indeed been removed, and itself left desolate. At a little more than two days' journey from Smyrna, in a south-east direction, and in the vicinity of several burial-grounds, fitting emblems of its own condition, may be found all that remains of this once proud metropolis. Among the ruins are those of a theater, supposed to be the one in which Paul was preaching when set upon with the cry, "Great is Diana of the Ephesians." These ruins are said to "present a wreck of great grandeur." The environs present many features of much beauty, and the rank vegetation shows a fertile soil. Its splendid temples were consecrated at first to idolatrous worship; then the Christian system reared here temples almost rivalling in splendour the pagan wonders, so that here

“Diana the Great” bowed herself before the simple but powerful symbol of the cross; and, after the lapse of some centuries, a corrupted Christianity was obliged to give way to Mohammedism, and where the cross had shone the crescent glittered. A few more score of years and Ephesus has neither temple, cross, crescent, nor city, but is a desolation.

ORIGIN OF THE CHURCH AT EPHESUS.

Paul, at his first visit to this city, as related Acts xviii, 19, tarried but a very brief period, and at his departure left there Aquila and Priscilla, two converted Jews from Rome. Subsequently “a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus;” and he, “being instructed in the way of the Lord, began to speak boldly in the [Jewish] synagogue, and mightily convinced the Jews that Jesus was Christ.” Acts xviii, 24, etc. When Paul returned to Ephesus some months afterward, he found a small company of believers (the men were about twelve, Acts xix, 7) already gathered, through the labours of Aquila, Priscilla, and Apollos. These, however, were but partially instructed in the true faith; but under Paul’s ministry they became better taught, and “the Holy Ghost came upon them.” Shortly disputes arose in the synagogue on certain questions, and Paul separated “the disciples” from the rest, and commenced giving public instruction “in the school of one Tyrannus,” himself probably a convert to the faith; and here he continued “to teach by the space of two years, so that all they which dwelt in Asia heard the word of the Lord Jesus.”

THE AUTHOR OF THE EPISTLE.

The epistle expressly claims to be the production of the Apostle Paul, (i, 1; iii, 1,) and this claim the writer, in the latter of these passages, follows up by speaking of himself in language such as that apostle is accustomed to use in describing his own position as an ambassador of Christ, (iii, 3, 8, 9.) The correctness of this claim seems to have been universally admitted by the early Christians, and it is expressly sanctioned by several of the fathers of the second and third centuries.

TO WHOM THE EPISTLE WAS ADDRESSED.

But while there has been little dispute as to the authorship of the epistle, there has been a wide difference of opinion as to whom the letter was addressed. Some urge that it was sent, not to Ephesus, but to Laodicea; and that we have in this epistle the letter to that Church, which is commonly supposed to have been lost. The principal reasons for thinking this epistle was not addressed to the Ephesian Church are, first, that notwithstanding Paul's long residence (upward of two years, Acts xviii, 8, 10, and xx, 3) in that city, there is no mention of any particular individual, nor a single personal greeting. Second, Because he expresses (i, 15) his gladness at hearing of their "faith in the Lord Jesus, and love unto all the saints," a thing he would not have done if addressing a Church he had himself founded, and among whom he had so long laboured. Third, Because he speaks (iii, 2) as though they had no knowledge of his apostleship otherwise than by hearsay; or of his understanding of the principles of the Gospel only as they discovered them in this letter.

To these objections it is replied, that the apostle had probably enjoyed various modes of communication with the Ephesian Church during the time he had been absent from them, and therefore deemed such greetings unnecessary; and, secondly, that as he sent this epistle by a well-known and beloved minister, the messenger was charged with any private communications the apostle wished conveyed to individuals or families. The answer to the second objection is, that the expression "I heard of your faith," etc., need not be understood as intimating that this knowledge was now first obtained by him, but rather that as many months had elapsed since he left them, he was rejoiced to hear of their continued steadfastness in the faith he had taught them. The answer to the third objection is, that the words "If ye have heard," is to be taken in the sense of concession—"forasmuch as ye have heard," etc., a not infrequent form in the holy writings.

Another opinion as to those for whom the epistle was designed has been entertained somewhat extensively of late years; namely, that it was a "circular letter," intended to be read in rotation to several Churches, a copy being left with each.

The most critical minds among the commentators of the present day, however, are fast reverting to the ancient opinion—that which seems to have prevailed almost unquestioned for the first two centuries or more of the Christian era—namely, that the epistle is, what our translation terms it, an Epistle of Paul the Apostle to the Ephesian Church. It is generally allowed to have been written during the earlier part of Paul's imprisonment at Rome.

PAUL'S EPISTLE TO THE EPHESIANS.

CHAPTER I.

Paul, after giving the apostolic benediction, expresses his joy that those to whom he writes had been adopted into the family of believers, and had as such received the earnest of the inheritance of God's children; assures them, also, of their interest in his prayers that they might attain to the clearest perceptions of God and of his grace.

PAUL, an apostle of Je'sus Christ by the will of God, to the saints which are at

Verse 1. *Paul, an apostle*] Dr. Hodge says: "The word apostle is used in three senses in the New Testament: 1. In its primary sense of *messenger*; see John xiii, 16, and Phil. ii, 25; 2. In the sense of *missionaries*; men sent by the Churches to preach the Gospel; in this sense Paul and Barnabas are called 'apostles' in Acts iv, 14; and probably Andronicus and Junia, Rom. xvi, 7; 3. In the sense of *plenipotentiaries of Christ*; men whom he personally selected and sent forth invested with full authority to teach and rule in

Eph'e-sus, and to the faithful in Christ Je'sus:

2 Grace *be* to you, and peace, from God

his name. In this latter sense it is always used when 'the apostles,' 'the twelve,' or 'the apostles of the Lord' are spoken of as a well-known, definite class." See further on note to Gal. i, 1. *By the will of God*] Thus declaring that both the office of apostle and his own call to that position were of divine authority. *The saints which are at Ephesus*] The word "saints" means holy persons. Under the Jewish dispensation the Israelites were so called because of their separation from other people, and their connection with God; in the Christian dispensation believers are so termed because of their holy profession, and especially of the inward renewing of the heart of all *true* believers by the Holy Spirit. Some, however, take the word simply in the sense of "Christians;" that is, those who are *nominally* so, whether truly so or not. On the words, "which are at Ephesus," see the Introduction. *And to the faithful in Christ Jesus*] We are not sure that the "faithful," here, are to be distinguished from the "saints" at Ephesus, as importing other believers also; for it may be, that the conjunction "and" should be rendered *even*; "even to the faithful;" in which construction these words would be explanatory of the former clause. It is, however, the opinion of many learned and pious commentators, that the "and" should be retained as an intimation that the letter is equally designed for the comfort and instruction of the "faithful in Christ Jesus" everywhere.

Verse 2. *Grace be to you, and peace*] "Grace" is unmerited favour, and "peace" implies well-being in

our Father and *from* the Lord Je'sus Christ.

3 Blessed *be* the God and Father of our

general. The apostle thus invokes for those whom he addresses all needed desirable good. *From God our Father and from the Lord Jesus Christ*] Some commentators connect the latter clause with the former, and read: "From God, the father of us and of the Lord Jesus Christ." But the genitives are all governed by the preposition, and God and Christ are each represented as the source of grace and peace.—*Turner*. God is our "father" as the author of our being—the "father of spirits," (Heb. xii, 9;) and especially is he the father of the believer, (2 Cor. vi, 18,) who through faith has received adoption into the heavenly family. It is in this sense that the designation is generally employed in the New Testament. The title "lord," when applied to our adorable Redeemer, generally denotes his Divine character, being the appellation by which Jehovah is usually designated; though sometimes, in the Gospels, the word is used merely in the sense of master or sir. It is in the higher signification of the term that Paul says, (1 Cor. xii, 3,) "No man can say that Jesus is the Lord but by the Holy Ghost." "Blessed are they who can make this acknowledgment with sincerity; for flesh and blood cannot reveal the truth therein confessed, but God only."

Verse 3. This and the following verses to the 14th inclusive constitute one sentence, remarkable for its concise yet clear exhibition of God's eternal love; and of his purpose to gather together in Christ, as one family, all who should receive him as their Saviour; and

Lord Je'sus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ :

of the means of holiness and happiness which he has provided for them. *Blessed be the God and Father of our Lord Jesus Christ*] This clause is an outburst of rapturous praise; the words "blessed be," etc., being, not an invocation for "blessing," but an ascription of "blessing," thanksgiving and praise to God. By styling him "the God and Father of our Lord Jesus Christ," there would seem to be an intimation that this thanksgiving is rendered to the Divine Being, as God in a certain relation; in the language of Dr. Hodges, "not as absolutely God, but as our covenant and redeeming God;" who, says Mr. Wesley, "is the God of our Lord Jesus Christ as man and mediator; his Father, primarily with respect to his divine nature, as his only-begotten Son, and secondarily with respect to the human nature, as that is personally united to the divine." The reader will not fail to remember, that our Lord himself occasionally used similar language; for instance, (John xx, 17 :) "I ascend unto my Father and your Father, my God and your God." *Who hath blessed us with all spiritual blessings*] The "us" has reference to all believers in Christ, who are "blessed" of God by his imparting to them the riches of his grace. These "blessings" are termed "spiritual," not only because suited to the soul or spirit of man, but also as being bestowed by the Holy Spirit; and, as Doddridge observes, "must manifestly take in every spiritual blessing, and principally must refer, not to miraculous gifts, but to those sanctifying and saving

4 According as he hath chosen us in him before the foundation of the world, that we

graces of the Spirit, which are common to all believers, and communicated to them in all their several branches." The expression "all" denotes both the abundance and excellence of these blessings. *In heavenly places in Christ*] "There is nothing in the original answering to the word 'places,' which has been introduced by our translators to complete the sentence. Some, however, prefer to insert the word 'things' (which is the marginal note) rather than 'places;' thus giving it the sense of 'things' relating to heaven, and tending to fit us for it."—*Doddridge*. The meaning is very similar whether we read places or things, as both relate to heaven. The words "in Christ" denote that these "blessings" are ours "in Christ" only; that is, as we are united to him. Some render "through Christ."

Verse 4. *According as he hath chosen us in him*] The connection is intimate with verse 3. "Blessed be God—who hath blessed us with all spiritual blessings in heavenly things, according," or *inasmuch*, "as he has chosen us in him." The pronoun "us" is not to be restricted to the apostle and his Jewish fellow-believers, either in the apostolate or otherwise, but includes all believers in Christ; for the chief subject-matter of this portion of the epistle is the union of the Jewish and Gentile Christians as one body in Christ. This is, we think, the election, the "choosing," spoken of in the text. As constituting a part of God's Church on earth, the Gentile believers, equally with the Jewish, were "chosen" to the possession of "all spiritual blessings." The declaration that this "choice" was "in him"—

should be holy and without blame before him in love:

5 Having predestinated us unto the adop-

Christ—shows that the persons thus chosen must be believers, for unbelievers are not “in Christ.” *Before the foundation of the world*] Before the commencement of time. *That we should be holy and without blame before him*] Here is the intention of the choice—that its subjects should be holy persons; as Paul expresses the idea, (Rom. viii, 29,) should “be conformed to the image of his Son.” *In love*] That all their passions and actions should be actuated by, and be in accordance with, the principle of love to God and man. The “holiness and blamelessness,” then, to which believers are chosen, is not, at least in this life, to be understood of an estate of absolute holiness, but of one so far partaking of the character of holiness as that all their conduct should be in agreement with the great law of love. While, therefore, this is no state of absolute perfection, neither is it to be deemed one of mere external consecration, nor mere ceremonial freedom from blemish, but one of high moral excellence; to be fully perfected, perhaps, when they shall have become inheritors of the kingdom of heaven.

Verse 5. *Having predestinated us unto the adoption of children*, etc.] To “predestinate” is to select, choose, or destine beforehand; that is, before the event determined occurs, or the person has being. These, as believers, then, were chosen to the character and position spoken of before their birth. That to which they were thus “predestinated” was, “the adoption of children.” Under the Levitical dispensation the Israelites alone

tion of children by Je'sus Christ to himself,
 according to the good pleasure of his will,
 6 To the praise of the glory of his grace,

ostensibly bore this relation, being the only people who were in covenant with the Almighty as his; here the apostle declares that God had always entertained the design of extending this privilege to *all believers* in Christ, and that now under the Christian dispensation, he recognizes all such as equally members of his family. Among the benefits of this adoption are, conscious possession of the divine favour; participation of the divine nature; and heirship to the bliss of heaven. *By Jesus Christ*] Through whom all good comes to man. "As many as received him, [Christ] to them gave he power to become the sons of God." John i, 12. "Ye [Galatian believers] are all the children of God by faith of Jesus Christ." Gal. iii, 26. *To himself*] Adopted us "to himself;" as his *own* children. Thus God will be represented as the father of his redeemed ones, of whom "Christ is the first-born among many brethren." Rom. viii, 29.—*Turner.* *According to the good pleasure of his will*] In accordance with that benignity which so strikingly dwells in God; "who will have all men to be saved." 1 Tim. ii, 4. Thus this predestination has its origin in the divine love.

Verse 6. *To the praise of the glory of his grace*] "To the praise," etc., means to the honour, the exaltation of. "The glory of his grace" may denote the excellency of that "grace;" or rather, such a perception of its excellency and value as should fill the beholder with wonder and admiration. "The design of redemption, therefore, is to exhibit the grace of God in such a con-

wherein he hath made us accepted in the beloved:

spicuous manner as to fill all hearts with wonder, and all lips with praise.”—*Hodge*. Bloomfield, Clarke, and others take, however, the expression “glory of his grace” in the sense of “his glorious grace.” *Wherein*] Rather, “by which grace.”—*Holden*. *He hath made us accepted in the beloved*] The words “he hath made us accepted” suggest a former lack of acceptability, and the present impartation of suitableness. “In the beloved” means, in Christ. Clarke says: “With which he has graciously favoured us through the Beloved, is at once more literal and more intelligible;” with whom Macknight, Coneybeare, and others, substantially agree.

The connection and import of verses 4–6 are so well traced by Holden, that we place before the reader his note in full. “That election to which the apostle in this passage (verse 4) refers, is explained in the next verse to be an election or predestination ‘unto the adoption of children;’ which adoption is God’s constituting believers to be his family and people, and treating them as sons. This adoption formerly belonged only to the Jews, (Rom. ix, 4,) but now this privilege is extended through Christ to all believers. Verse 5, then, is explanatory of verse 4, and both connect with verse 3, thus: God hath blessed us believers with all spiritual blessings, (verse 3,) since he hath elected us through Christ to the end that we should be holy, (verse 4;) and this election consists in having predestinated us to the privilege of being his sons, (verse 5,) in order to display the glory of his grace and favour through his beloved Son, (verse 6.) Hence the election and predes-

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

tion spoken of in these verses, relate to God's eternal purpose of bestowing the privilege of adoption to be his sons upon all sincere and obedient believers in Christ; which is adduced as a proof of his having imparted all spiritual blessings to them."

Verse 7. *In whom*] Christ, "the beloved." *We have redemption through his blood*] To "redeem" is to buy back; as, for instance, to redeem a forfeited possession is to purchase it back again for its former owner. So to redeem from punishment, from slavery, etc., is to buy off from these ills. This redemption being "through his blood;" in other words, through, or in virtue of, the death of Christ, imports that the price of our redemption was the laying down of his life for us. Herein the great doctrine of a vicarious atonement is distinctly stated. *The forgiveness of sins*] Which is, to the pardoned sinner, the evidence of his redemption. Forgiveness of sin is not, however, the whole of redemption, though the only benefit to which the apostle here calls attention. *According to the riches of his grace*] "Riches of his grace" denotes the abundance and value of his favour. The sentiment inculcated is, that the forgiveness of sins is as full, as complete, as God's grace is unlimited and excellent. Redemption being a *purchased* blessing, makes not against the gratuitous character of the grace whence it springs; for the Almighty was under no obligation to provide such ransom or to bestow those gracious influences which led to its acceptance on the part of man, and without which influences it would

8 Wherein he hath abounded toward us in all wisdom and prudence ;

9 Having made known unto us the mystery

have been provided in vain. Salvation, therefore, is still of grace. The pronoun "his," in this latter clause of the verse, refers not to Christ, but to the Father.

Verse 8. *Wherein he hath abounded toward us*] The "wherein" has reference to those "riches of his grace;" those manifestations of the divine good-will spoken of in the preceding verse. The expression "abounded toward us," is descriptive of the great liberality with which he has provided those "riches of grace," and the bountifulness with which they are bestowed upon believing men. *In all wisdom and prudence*] It is uncertain whether this "wisdom and prudence" are to be referred to God, having respect to the "wisdom" displayed by him in the conception of the Gospel plan and the "prudence," with which it was executed, or to the "wisdom" and "prudence" which he imparts to the believer in Christ, and especially to those of them placed in highly responsible positions, as the apostles and other ministers. We incline to the former view. The word rendered "prudent" properly denotes, says Turner, "that element of mind which directs and prompts to an intelligent, prudent, and practically wise course of thinking and acting." For a similar mode of thought, see Col. i, 9.

Verse 9. *Having made known unto us the mystery of his will*] Namely, by the Gospel. The word "mystery" usually denotes something which, undiscoverable by us, can be known only as it is revealed. In this sense the Gospel is a mystery; the plan of salvation

of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all

which it reveals being known only by that revelation, not discovered by our own powers. Hence the New Testament use of this word is, the making known that which was hidden. *According to his good pleasure which he hath purposed in himself*] God's "good pleasure" may here be understood both of his kind disposition and of his purpose, springing from his benevolence, to reveal that which had so long remained hidden, though primarily the latter. The expression "purposed in himself" means, in his own mind; originated with himself.

Verse 10. *That in the dispensation of the fulness of times*] "Fulness of times" means, when time is full—complete; and "the dispensation of the fulness of times," that dispensation or system which shall then prevail—the last dispensation—the Gospel. See Acts ii, 16, 17; Heb. i, 1, 2. During this dispensation God's purpose or determination to reveal "the mystery of his will" is made known. It follows in the next sentence. *He might gather together in one all things in Christ*] This, then, is "the mystery of his will;" a mystery no longer, but a glorious and openly proclaimed mercy. But what is implied in this "gathering together in one all things in Christ?" Simply, the "gathering the things" spoken of, be they what they may, into one body or community, with Christ at their head. The term "things" is thought by some to denote all holy intelligences—men and angels. Others are of opinion

things in Christ, both which are in heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an in-

that men only, and of these believers only, (impenitent men being excluded through their own unbelief,) are the subjects of this "gathering into one;" and in support of their view, urge that angels, good or bad, are nowhere said to be subjects of Christ's redemption, but men only. To this it is answered, that the question is not, Who are redeemed by Christ? but, Who constitute Christ's universal family? for "Christ's supremacy over angels and reconciled human beings is what is here asserted." *Both which are in heaven, and which are on earth*] The advocates of the former of the above-named theories appeal, in corroboration of their opinion, to such passages as follow: Eph. iii, 8-15; Col. i, 19, 20; ii, 10; Heb. xii, 22; which the reader will do well carefully to examine.

Verse 11. *In whom also we have obtained an inheritance*] Bloomfield suggests that this verse connects with verse 7, the intermediate portion being parenthetical. The pronoun "we" has reference here to the believing Jews, there being a transition from Christians in general to Jewish Christians in particular; as we think will at once appear from a comparison of this verse with verses 12, 13 of the present chapter and with chapter ii, 11. Hodge says that the word "also" is not to be construed with "we" in the sense of "we also;" that is, "we as well as others," but, "we have also obtained an inheritance;" thus expressing the acquisition through Christ's redemption of an additional benefit to forgiveness of sin. The original of the words ren-

heritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will :

dered "obtained an inheritance," is said to convey the idea of *a choice by lot*; as the Jews, on settling in Palestine, fixed the destination first of the several tribes and then of the various families of each tribe. The determination of these "lots" being supposed to be under the guidance of God, each inheritance was regarded as allotted by himself. It is thought by some that Paul had this in mind when he penned this portion of his letter. *Being predestinated, etc.*] Namely, to this inheritance; an expression similar in sentiment to that of verse 5. This choosing, it will be remembered, is not a predestination of impenitent men to faith in Christ, (a doctrine of which the Scriptures know nothing,) but a choosing of believers—all believers—to the adoption of sons, and to a participation in the heavenly inheritance. A doctrine, says Sutcliffe, "the more consoling as it excludes no man from the fold and family of God, but holds out the benefits of this election to all "the saints at Ephesus, and to the faithful in Christ Jesus everywhere." *According to the purpose of him who worketh all things after the counsel of his own will*] That is, the counsel which his own will prompts; in other words, as he pleases; which of course must be with infinite wisdom and goodness. "This does indeed express," says Doddridge, "God's taking such methods to answer his purposes as he knows will in fact be successful. But it does not prove anything like an overbearing impulse on men's minds to determine in such a manner as to destroy the natural freedom of their volitions."

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your

Verse 12. *That we*] Jewish believers. *Should be to the praise of his glory*] Should be the means of causing him to be praised or glorified. Here, says Mr. Wesley, "is another branch of true Gospel predestination; that a believer is not only elected to salvation, (if he endures to the end,) but is fore-appointed of God to walk in holiness 'to the praise of his glory.'" Thus, as in verse 5, "the glory of God" is declared to be connected with or advanced by this adoption and its accompanying blessings. *Who first trusted in Christ*] Whether this refers solely to the early Jewish Christians, or includes also such of their nation as believed in the Messiah before his advent, is not certain. We presume, however, it refers especially to the Jewish believers of Christ's own time and that shortly following his ascension, before the public proclamation of the Gospel among the Gentiles.

Verse 13. *In whom ye also trusted*] Ye Gentiles. There being nothing in the original answering to the word "trusted," our translators have supplied it from the preceding verse. Most commentators agree with this; though some, as Macknight and Hodge, prefer substituting the word *inherited* or *inheritance*, from the 11th verse, as "agreeing better with the apostle's design." *After that ye heard the word of truth*] That is, as the next clause explains it, the Gospel, which alone reveals *that truth* necessary to salvation. This Gospel they first heard from the lips of Paul. *The gospel of*

salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise,

14 Which is the earnest of our inheritance

your salvation] So termed because it was through their belief of its statements that they were saved from sin and its results. *In whom also...ye were sealed*] In Christ; they being united to him by faith, and "sealed" as his. This "sealing" is a figurative expression denoting the testimony or witness of the Spirit to the heart of the believer, of the fact of his adoption by God, and may be borrowed from one of many customs, such as the affixing a seal to things offered in sacrifice; the sealing of goods to attest their genuineness or ownership; the sealing of documents to impart to them authority and security; or the custom of wearing, by the worshipper, the name or insignia of his god. Any of these may have suggested the phrase. *With that Holy Spirit of promise*] That is, with that Holy Spirit who was promised. The prophets frequently predicted that when the Messiah came, and in virtue of his mediation, God would pour out his Spirit on all flesh. Christ, when on earth, repeated this promise; assuring his disciples that when he had gone to the Father he would send them the Comforter, even the Spirit of truth, to abide with them forever. This, then, is the great benefit which Christ secures for his people; the indwelling of the Holy Spirit, as the source of truth, holiness, consolation, and eternal life.—*Hodge*.

Verse 14. *Which is the earnest of our inheritance*] Rather, "who is," etc.; thus furnishing a strong though incidental proof of the *personality* of the Holy Spirit.

until the redemption of the purchased possession, unto the praise of his glory.

The "earnest" of a thing is something advanced beforehand, as evidence of the greater abundance which is to follow. It is a part, as an evidence or assurance of the whole. The "inheritance" of which the gift of the Spirit is thus the assurance, is that so spoken of in verse 11, namely, the adoption of believers as the children of God, including that estate of glory with him which is promised to the faithful believer as an unfailing possession after the close of the present life; or, more properly speaking, after the decisions of the final judgment. [*Until the redemption of the purchased possession*] Most commentators understand the phrase "purchased possession" to denote, not heaven and its felicities, but the people or Church of God. Thus in Mal. iii, 17, we read: "They shall be mine, saith the Lord;" which passage is rendered in the Septuagint: "They shall be to me an acquired possession." In 1 Pet. ii, 9, the word here rendered "purchased possession" is there translated "peculiar people;" literally signifying, a people of acquirement or possession. By "redemption," here, is meant, not mere deliverance from the penalties of sin, but that more full and complete deliverance which will be the blessed lot of God's people after death, when they will be openly acknowledged to be his, even as now they are privately so acknowledged by the indwelling of the Holy Ghost. [*Unto the praise of his glory*] That his glory may be acknowledged—extended—extolled. An important result both of the present and final deliverance of believers is the promotion of God's glory.

15 Wherefore I also, after I heard of your faith in the Lord Je'sus, and love unto all the saints,

Verse 15. *Wherefore*] Because ye have become the children of God. *I also*] I, as well as others. *After I heard of your faith*, etc.] This must have the sense, heard of the continuance and increase of their faith and love. The passage is sometimes cited in support of the opinion that this epistle was not addressed by Paul to the Ephesian Church; for if it had been, he would not have spoken of "hearing of their faith and love," seeing that, as founder of that Church, he had personal knowledge of their Christian character. The objection, however, does not possess much weight; for if Paul had now been, as is by others supposed, some considerable time absent from Ephesus, he might very naturally thus express his gladness at learning of their steadfastness. In like manner, writing to his friend and spiritual son Philemon, (see verse 19,) he says, (verses 4, 5.) "I thank my God, making mention of thee always in my prayers, hearing of thy faith and love," etc. *In the Lord Jesus*] In the Old Testament the phrases "the Lord said," "the Lord did," "our Lord," and the like, are of constant occurrence; and are used only, in this general way, of the supreme God. We never hear of "the Lord," or "our Lord," when reference is had to Moses or any other of the prophets. What in the Old Testament is so common in reference to God, is in the New Testament equally common in reference to Christ. It is this constant mode of speaking, together with the exhibition of his divine excellence, and holding him up as the object of faith and

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Je'sus

love, even more than any particular declaration, which conveys to the Christian reader the conviction of Christ's true divinity; and the practice is irreconcilable with any other assumption.—*Hodges.* *And love unto all the saints*] Unto all "fellow-believers," and that because they are saints. "Faith in Christ and love to the saints," says Matthew Henry, "will be attended with all other graces. They who love saints, as such, love all saints, how weak in grace, how mean in the world, how fretful and peevish soever some of them may be." Macknight regards this mention of their "love unto all the saints" as an intimation that they were free from the narrow, bigotted spirit which prevailed in some other Churches, where difference of opinion as to the necessity of circumcision had interrupted love.

Verse 16. *Cease not to give thanks for you*] That they had received, and so well used, the grace of God. Perseverance in Christian obedience can only be secured by the help of the Holy Ghost; such continuance, then, is matter of devout thankfulness to God. *Making mention of you*] As he did of all the Churches. Col. i, 9. *In my prayers*] Interceding in their behalf with God for still greater measures of divine influence. The subject-matter of these prayers he informs us of in the verses following. Let every Christian pastor ponder it and imitate. The "giving of thanks and prayer" is enjoined as a duty, and that "for all men." 1 Tim. ii, 1.

Verse 17. *That the God of our Lord Jesus Christ*] A

Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him :

phrase similar to that used in verse 3, for the import of which see the note there. The prayer thus introduced embraces three leading petitions: 1st. For such spiritual illumination as should lead them to a proper knowledge of God. 2d. For an adequate knowledge of the blessedness of the saints. 3d. That they might suitably appreciate the character of that power whereby believers are raised from the death of sin to the life of righteousness, and the greatness of the change wrought. *The Father of glory*] The author, source, dispenser of glory; in like manner the devil is called "the father of lies" as the first deceiver of men. *The Spirit of wisdom and revelation*] The Holy Ghost, who imparts "wisdom" unto those who humbly receive and diligently obey his teachings; who "reveals" to the believer those deep things of God which natural ability reaches not unto. Of course the "wisdom" he imparts, and the "revelation" he bestows, are understood to be of a spiritual character—the knowledge of divine things. Says Mr. Wesley: "The same who is the Spirit of promise, (verse 13,) is also, in the progress of the faithful, the Spirit of wisdom and revelation, making them wise unto salvation, and revealing to them the deep things of God." It is thus that those born of God read the Scriptures with new eyes and love with new affections. *In the knowledge of him*] That is, of God; denoting an increasing, living, practical knowledge of him as our reconciled Father. So John xvii, 3: "This is life eternal, to know thee...and Jesus Christ,

18 The eyes of your understanding being enlightened; that ye may know what is the

whom thou hast sent." Such knowledge opens a fountain of life and heaven in the soul; and without it no one can understand, much less teach, the knowledge of God. The margin reads, "*for the acknowledgment.*"

Verse 18. *The eyes of your understanding being enlightened*] The best copies of the Holy Scriptures read, "The eyes of your heart," instead of "understanding;" the sense, however, would remain the same; for the enlightenment spoken of is the instruction of the soul in spiritual knowledge. The residue of the verse embraces the second petition of the apostle's prayer; an adequate knowledge of the blessedness of being saints. *That ye may know what is the hope of his calling*] So as to know. The knowledge thus spoken of is not merely theoretical but practical; influencing the affections and habits of life, "so that he who hopes already bears in himself, in the germ at least, the future and the eternal." By "calling" we understand that Christian state to which they had been invited, and which they had embraced. The "hope" of this "calling" is that which is held out as an inducement to yield to the call; that good which is promised. As such, it includes peace with God, the joys of present salvation, and the anticipation of that future glory which "remains for the people of God" until their admission into the heavenly rest. *And what the riches of the glory of his inheritance*] By "the riches of the glory," etc., we understand the abundance and excellence of that glory which is "ineffable and incomprehensible." "His inheritance" means the inheritance which God prepares

hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

and bestows. *In the saints*] The word here rendered "in" is frequently translated "among," and most critics give that reading here. This glorious inheritance is "among" the saints. Similar renderings are in Acts xx, 32; xxvi, 18, "inheritance among them which are sanctified." "The union of the faithful followers of Christ with the saints of the Old Testament in the kingdom of God is the idea here expressed by the apostle."—Turner.

Verses 19, 20. *And what is the exceeding greatness of his power to us-ward who believe*] That they might also "know" or prove and appreciate this "power." This is the third petition in the apostle's prayer. The term "power" denotes that divine energy which, working within the soul of every faithful "believer" in Christ, does away with the evil of his nature, and renews in him the moral image of God. The expression "the exceeding greatness" of this power, suggests its efficaciousness. However serious the obstacles to be overcome, the "exceeding greatness" of the power extended to those "who believe" is sufficient to the accomplishment of the result desired. This "power" is, however, only thus efficacious to those "who believe," being rendered abortive to others through their unbelief. *According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead*] That is, by the exercise of the same almighty

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

power by which he raised Christ from the dead. Commentators call attention to the accumulation of epithets employed in this sentence as being in the original very expressive, and that designedly. "Mighty," says Clarke, denotes "the state or simple efficiency of this attribute in God; 'power,' this might or efficiency in action; 'working,' or energy, the force with which this power is applied." Turner illustrates thus: "Might" is described as the power lodged in the arm; "power" pictures that arm stretched out or uplifted with conscious aim ready for action; while "working," or energy, represents that arm at actual work, accomplishing the designed result. As the quickening of the dead into life is frequently appealed to in the Scriptures as the most, or one of the most convincing tokens of God's power, the apostle seizes on it as an apt illustration of the energy employed in the conversion and sanctification of the believer in Christ. For a similar illustration see Col. ii, 12, 13. The renewal of the soul is not, then, a work of man, but one calling for the exercise of like ability as is needed for the raising of the dead. See, also, Rom. xi, 15. *And set him at his own right hand*] The place of dignity and authority. This passage furnishes a confirmation of Mark's statement, (ch. xvi, 19,) "He was received up into heaven, and sat on the right hand of God;" and they both mark the fulfilment of the prediction contained in Psa. cx, 1: "Sit thou on my right hand till I make thine enemies thy footstool." No creature can be thus associated in

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

honour and authority with God; therefore to none of the angels hath he ever said, Sit thou at my right hand. Heb. i, 13. See also Matt. xxviii, 18, Phil. ii, 9, and 1 Pet. iii, 22, in all which places the honour spoken of is one due to God alone. *In the heavenly places*] Not, as the phrase may sometimes denote, the Church, but the peculiar dwelling-place of God in the heavenly abodes.

Verse 21. *Far above*] Literally, "over above." *All principality, and power, and might, and dominion*] That by these appellations various orders of angelic beings are intended, seems probable; but what is the distinction, or which higher and which lower in rank, we know not. No safe inference of their relative position can be drawn from the order in which they are here placed; for "the first two terms here are the last two in Col. i, 16, and the last term here stands second in the twin epistle." But superior, far superior to all of these, as in nature so in honour and authority, is Jesus; the most exalted and glorious position in the universe being his. *Every name*] Every created being of whatever rank. *Not only in this world*] Those "names" or beings of which we have now any knowledge. *But also in that which is to come*] Among the spiritual intelligences of heaven. This description of the exaltation of Christ is to be understood of his glorification as our Saviour; not in the divine nature exclusively, for as such he was always "over all, God

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

blessed forever," but in his conjoined nature; for as he was not thus exalted until after his resurrection and ascension, and as he rose and ascended with the same body he possessed when sojourning among men, so it is the God-man who is thus enthroned.

Verse 22. *And hath put all things under his feet*] Meaning, especially, has subjected all enemies, wicked men and devils, to his sway. The phrase "to put under foot" is frequently employed in Scripture to express complete triumph over opponents, and is derived from the eastern custom of placing the foot upon the person of the prostrate foe. Josh. x, 23, 24; Psa. cx, 1. *Head over all things to the church*] Its ruler and guide. By "church" is meant the whole company of faithful believers among men; not, as some suppose, angelic beings; for although these acknowledge Christ as head, it is as God only; they constitute no part of "his body, the church." His being "given" to be "head over all things to the church," again shows that the apostle is speaking of him in his twofold nature.

Verse 23. *Which is his body*] That is, in a mystical or spiritual sense. The expression suggests the intimate relation existing between Christ and the body of believers. The figure may be borrowed from our own organization, and may intimate that as it is through the bodily organization the soul of man acts, so is it through the Church that Christ acts. Or rather, that

as it is in union with the soul that the body is vitalized and active, so it is in union with Christ that the Church becomes efficient. And herein, as Dr. Hodge remarks, "is the radical or formative idea of the Church." It is the indwelling of the Spirit of Christ that constitutes the Church his body. And as this indwelling is in the soul of each believer, it follows that "those only in whom the Spirit dwells are constituent members of the true Church." *The fulness of him that filleth all in all*] This is spoken, we think, not of Christ, but of the Church; for, first, the grammatical construction requires this interpretation; and, second, if applied to Christ, then the words "him that filleth all in all" must be referred to the Father, whereas they certainly refer to the Son. But in what sense may the Church be called "the fulness of Christ?" Two leading views prevail among expositors: one of which is, That the Church may be so termed because, as the human body is "filled" or pervaded by the soul, so the Church is filled or pervaded by the Spirit of Christ; the other is, The Church is the fulness of Christ because it "fills" or completes him. We prefer the former exposition.

CHAPTER II.

Further to incite the gratitude of the Ephesians, the apostle reminds them of their former state of moral degradation, and of the privileges which are now graciously conferred on them, in having access to God and being united with his people.

AND you *hath he quickened*, who were dead in trespasses and sins ;

Verse 1. *And you*] You Ephesians. Commentators are divided in opinion as to the proper connection of this verse with the preceding chapter. Some, as MacKnight and Clarke, connect it with the verse immediately preceding, and supply the ellipsis denoted by the italicized words "*hath he quickened*" with the words "hath he filled." Others, as Bloomfield, Wesley, and Doddridge, connect the verse with the 19th and 20th verses of the first chapter, where Paul asserts that God works in believers with the same mighty power he put forth when he raised Christ from the dead, and that he had so "*quickened*" them into spiritual life. We prefer the latter view ; for, as Turner observes, "it would be incongruous to represent the very first act of God or Christ toward the morally dead as the gift of full supplies of grace. The ideas are too dissonant. To 'give life, or to raise,' might be expected, and accordingly we find this governing verb in the 5th verse, after the introduction of a course of remark suggested by the first." *Who were dead in trespasses and sins*] Rather, "by, or on account of," trespasses and sins. Some

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit

think that by "trespasses" Paul denotes offences which arise from inconsideration, and by "sins" those which are knowingly committed. Others make the distinction to consist in the conception and consummation of sins. Others refer "trespasses" to violations of the Jewish ritual, and "sins" to more flagrant transgressions. But that the words express such nice distinctions is incapable of proof; they rather describe a condition of general sinfulness, manifested in the life and conduct, as righteousness and holiness denote a condition of religious obedience to God's law.—*Turner*. To be thus "dead in trespasses and sins" is, says Bloomfield, "to be entirely enslaved to sin, as a dead body is to the power of death, and to be as incapable of rising from it to spiritual life as a corpse is of performing the functions of natural life." For a nearly similar passage see Col. ii, 13.

Verse 2. *Wherein*] In which state of moral death—of sinfulness. *In time past*] Before their conversion to the faith of Christ. *Ye walked*] To "walk" in a certain way denotes, in Scripture phraseology, that such is the habit of the life; thus "to walk in God's ways," is to live obediently to his requirements. *According to the course of this world*] Governed by the maxims and manners then prevalent. *According to the prince of the power of the air*] In accordance with the suggestions and principles he caused to be adopted. The "prince" referred to is Satan, who is so termed because of his authority and dignity. In like manner he is called, in

that now worketh in the children of disobedience:

3 Among whom also we all had our con-

2 Cor. iv, 4, "the god," and in John xii, 31, "the prince" of "this world." Matthew calls him, (ix, 34,) "prince of the devils." It thus appears that he rules as a monarch over these wicked spirits. By "power [or powers] of the air" we understand those myriads of invisible and fallen angels of whom he is chief, who are so often the tempters of men to sin and ruin. The word rendered "air" does not necessarily intimate that these spirits have their residence in the aerial regions, for the word is sometimes used to denote darkness—obscurity—that which hides; and sometimes, as perhaps in Eph. vi, 12, the nature, rather than the abode of these "powers;" denoting that they are not material, as men are, but incorporeal, spiritual beings. *The spirit that now worketh in the children of disobedience*] So Satan not only rules as "prince" of wicked angels, but also "works in" or influences and controls men for evil purposes, causing them to be "disobedient;" namely, to God. For other assertions or intimations of this fearful truth see Matt. xiii, 38; John viii, 44; Acts xxvi, 18; 2 Cor. iv, 4. In Scripture language the term "children" or "sons" is frequently used to designate character rather than relationship. Thus "sons of death" means persons devoted to or worthy of death; so here "children of disobedience" means disobedient or wicked persons.

Verse 3. *Among whom also we all*] Both Jewish and Gentile converts; though spoken with special reference to the former, as in the second verse the writer had

versation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

made particular mention of the latter class of believers. See the same thought more fully expanded in the second chapter of Romans. *Had our conversation in times past*] Namely, prior to their conversion to the faith of Christ. This shows that the mere fact of Jewish birth and training imparted to them no higher moral nature than mankind at large enjoyed. For confirmation see John iii, 3, 6; Gal. ii, 15, 16. The term "conversation" was formerly employed to designate behaviour; hence it denotes the whole habit of life, not any particular act. *In the lusts of our flesh*] This phrase takes in not mere sensuality, but "the whole God-averted tendency of man," his sinful and corrupt nature. *Fulfilling*] Yielding to; obeying. *The desires of the flesh and of the mind*] The term rendered "desires" imports more than mere wishes; it signifies commands; and is usually translated in its singular form, "will," here, literally, "wills." By "flesh" is meant the bodily appetites; and by "mind," or literally, "minds," the imaginations or thoughts. *By nature*] Following out the dictates of nature, which, manifesting itself in evil affections and acts, leads continually to violations of God's holy law. *Children of wrath*] Persons meriting "wrath" or indignation; subjects of just anger because of their acts of disobedience. This passage does not assert, we think does not even intimate, that men are "children of wrath" or the subjects of wrath, by mere sinfulness of nature, for that we hold to be atoned for by

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,)

Christ, but because of actual transgression springing from their evil nature. *Even as others*] As well as others; namely, Gentiles. So both Jews and Gentiles "are concluded under sin."

Verse 4. *But*] Notwithstanding their natural corruption and actual transgressions. *Rich*] Abundant, plentiful. *In mercy*] In that gracious disposition and affection which leads him to bestow "mercy" or forgiveness of sin, whensoever he can do so consistently; for the apostle is not so much speaking of the showing mercy in acts of kindness or beneficence, such as the giving of food and the like, as in acts of government, the pardoning of guilt, etc. *For his great love*] Because of his "great love;" or, literally, his love upon love—unbounded love. This is the spring whence flows all the influences connected with our salvation. *Wherewith he loved us*] "Us" saints, (verse 1,) not *us* men. The apostle is speaking of those who had been "quickened" into spiritual life, not of the masses remaining "dead in trespasses and sins." *Even when we were dead in sins*] Dead to all holy affections, and living in sin; consequently "alienated from the life of God." *Hath quickened us together with Christ*] To "quicken" is to make instinct with life. This "quickening *together with Christ*," suggests a close connection between his restoration to physical, and theirs to divine life; intimating not only that he is the source of that divine life, but es-

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Je'sus :

pecially that it is conferred on them through, or because of his own "quickenings." For a nearly similar statement see Col. ii, 13. (*By grace ye are saved*)] The state of salvation into which they were brought is one of present deliverance from the power and condemnation consequent on sin, into one of conscious acceptance by God, including a sense of adoption into his family. The apostle would seem to have thrown in this parenthetical clause to remind those whom he addressed that the love which God had so richly shown unto them was not on account of any special deservings on their part, but of his own pure good-will.

Verse 6. *Hath raised us up together*] "Us" believers; both Jews and Gentiles. Here is another benefit resulting to man from Christ's resurrection; the being *now* "raised up" to a more fully developed and higher spiritual life, with the assurance of being ultimately "raised up" and "brought with Jesus" to the possession of eternal life. "The 'quickenings,'" observes Dr. Turner, "cannot remain among the 'dead in sins;'" he cannot continue to lie entombed in the sepulchre of corruption in which he has been incarcerated. The life-element incites him to seek a nobler residence, gives him higher aims and objects, and rouses him to energetic efforts to obtain a divine nature." *And made us sit together in heavenly places, etc.*] A still further advance in privilege, consisting in the right, through the glorification of Christ, to a dwelling-place in heaven; so that "by a right of citizenship obtained by Christ, we are

7 That in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us, through Christ Je'sus.

8 For by grace are ye saved through faith ;

entitled to all the privileges of the Church and family of God."—*Bloomfield*. See verse 19, and Rev. iii, 21. "We are said to have already ascended to heaven, and to have become partakers of Christ's glory, because we have already entered on a state which is the commencement of this dignity and bliss, and which state, if we be 'faithful unto death,' shall most certainly be carried out to its essential and ultimate perfection."—*Turner*.

Verse 7. *That in the ages to come*] In all futurity; having especial reference, however, to the eternity of glory in heaven. Some would limit this expression to future time; others would confine it to eternity; "but it is better to take it of all futurity." So Hodge, Bloomfield, and others. *He might show the exceeding riches of his grace*] His richly abundant grace; denoting both its abundance and value. As "to show," etc., is to openly manifest; and as the extent of God's "grace" can never be shown in the present state, there would seem to be a necessity for understanding the declaration to be made particularly of the revelations of eternity. *In his kindness*, etc.] His love; especially for that manifestation of it which led to the gift and ultimate glorification of our Saviour, through which believers attain to this blessedness.

Verse 8. *For by grace are ye saved through faith*] "Grace" on the part of God, "faith" on the part of man. Paul here proceeds to prove the assertion made in the fourth and following verses, that God had greatly

and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in

loved them, etc.; which he does by showing that the salvation was, so far as its provision is concerned, entirely of God, while faith on their part, as a condition, was also needful to the reception of its benefits. The term "saved" means, brought into such a state as to be both freed from condemnation on account of transgression, and introduced into actual favour with the Most High. *And that not of yourselves*] Not as a reward due for any act of theirs, or as a necessary result of their own conduct. *It is the gift of God*] A "gift" is something bestowed by one on another, to which the recipient has no natural claim. So salvation (the thing here spoken of as given by God) is a benefit to which fallen man has no natural claim, his only *right* to it being based on God's having promised it to the believer in his Son.

Verse 9. *Not of works*] Not as a reward due to any obedience or goodness on man's part; though not conferred without the doing of good works when practicable. *Lest any man should boast*] Rather, So that no man can boast; for the apostle's design is not to show that God sought to remove all ground of boasting, (as our translation would seem to intimate,) but to show that, the salvation being altogether of God, man had no ground of self-gratulation.

Verse 10. *For we are his workmanship*] Formed by him morally and spiritually; so that the spiritual life of the believer is a new creation. *Created in Christ*

Christ Je'sus unto good works, which God hath before/ordained that we should walk in them.

Jesus unto good works] For the performance of good works; not, indeed, that this is the ultimate end of the new creation, but an absolutely essential *condition* of final salvation. We suppose the apostle to assert not only that the child of God is thus enabled to perform good works, but that he is "created anew" that he may practice them and so attain to practical holiness of character. See 2 Cor. v, 17, and Titus ii, 14. By the phrase "created in Christ unto good works," we understand that through his faith the believer becomes united to, and is thus said to be in Christ; in other words, through his union with Christ the believer receives the desire and ability to perform these works. *Which God hath before ordained*] Or prepared, as a more literal rendering would be; namely, as a condition of discipleship, and for the doing of which he hath "prepared" by the gracious influences of the Holy Spirit. *That we should walk in them*] Diligently performing them as a part of the duty of everyday Christian life. It thus appears that it entered into the divine intention, in the conception of the Gospel system, that its votaries should "be careful to maintain good works" as an offering acceptable to him, and that thus they might be manifestly the children of their heavenly Father.

In the previous part of this chapter the apostle "had set forth, 1st. The moral and spiritual condition of the Ephesians by nature: 2d. The spiritual renovation and exaltation they had experienced: 3d. The design of

God in this dispensation." He now "exhibits the corresponding change in their relations." In doing this he sets forth:

"I. Their former relation: 1. To the Church as foreigners and aliens. 2. To God as those who were far off without any saving knowledge of him, or interest in his promises.

"II. The means by which this alienation from God and the Church had been removed; namely, by the blood of Christ. His death had a twofold effect: 1st. By satisfying the demands of justice it secured reconciliation with God: 2d. By abolishing the law in the form of the Mosaic institution it removed the wall of partition between the Jews and Gentiles. A twofold reconciliation was thus effected; the Jews and Gentiles are united in one body, and both are reconciled to God. Verses 13-18.

"III. In consequence of this twofold reconciliation the Ephesians were intimately united with God and his people. This idea is set forth under a threefold figure. 1st. They are represented as fellow-citizens of the saints. 2d. They are members of the family of God. 3d. They are constituent portions of that temple in which God dwells by his Spirit. Verses 19-22.

"The idea of the Church which underlies this paragraph is that which is everywhere presented in the New Testament. The Church is the body of Christ. It consists of those in whom he dwells by his Spirit. The Church of which this is said is not the nominal, external, visible Church as such, but the true people of God. As, however, the Scriptures always speak of men according to their profession, calling those who profess faith believers, and those who confess Christ

11 Wherefore remember, that ye *being* in time past Gen'tiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands ;

Christians, so they speak of the visible Church as the true Church, and predicate of the former what is true only of the latter."—*Hodge*.

Verse 11. *Wherefore*] Since God has so very highly honoured and blessed you; "having created you unto good works." *Remember*] Call to mind, do not forget. *That ye being in time past Gentiles in the flesh*] That is, not connected in anywise with God as his *professed* people prior to conversion to Christ, as were their fellow-believers from among the Jews. The expression may also be designed to imply their naturally sinful state and character. Some understand the apostle as merely saying, Gentiles by natural descent, but the expression must import something more. Turner says the phrase "in the flesh" is never used in the sense of natural descent, neither would it thus describe the moral or religious state of unconverted Gentiles, for they continued to be Gentiles by descent after their conversion, and it is plainly the apostle's intention to contrast their two conditions of former alienation from, and present union with God. *Called Uncircumcision by that which is called the Circumcision in the flesh made by hands*] The expression "*called* Uncircumcision" is evidently an allusion to the contempt with which the Jews generally regarded, and spoke of, the Gentiles, as having no part in the covenant with God. The designation was early employed by the Hebrews to express at least in-

12 That at that time ye were without Christ, being aliens from the commonwealth

feriority. See 1 Sam. xiv, 6; xvii, 26. We do not suppose the apostle meant to countenance this practice, but only to remind them of their former condition, that thus their gratitude and devotion to God for the benefits he had conferred on them might be the more excited. By the phrase "circumcision in the flesh made by hands" we understand those Jews to be meant who had no other relation to God than that given by this outward rite; it was these, not Jewish believers in Christ, who so arrogantly assumed superiority; and by the circumcision of these being "in the flesh" or body, and "made with hands," we understand Paul to intimate that neither were these the true people of God, as their circumcision or relation was a mere outward one, not of the heart, in the spirit.

Verse 12. *That at that time*] Before conversion. *Ye were without Christ*] Were not, as now, united to him, consequently were not in a state of salvation. *Being aliens from the commonwealth of Israel*] "Aliens" are foreigners, persons belonging to another country or state. The same word is rendered, (chap. iv, 18, and Col. i, 21,) and perhaps more strictly, "alienated," conveying the idea of displacement from a former covenant condition enjoyed by them, as is, we think, more fully shown in the next clause. By "commonwealth," or citizenship, as the same word is translated in Acts xxii, 28, "of Israel," the Jewish nation may be meant; but we prefer to take it of "the true Israel of God," in other words, of his true Church, as distinguished from the mere natural descendants of Jacob. Compare Gal. iii, 16, with Rom.

of Is'ra-el, and strangers from the covenants of promise, having no hope, and without God in the world :

ix, 4-8. *Strangers from the covenants of promise*] "Covenants" are agreements between two or more parties. Bloomfield supposes these "covenants of promise" to be the patriarchal and Mosaic covenants ; others, as Eadie, we think more correctly, suppose the patriarchal covenant only to be meant, and that the plural form is used because of the frequent repetitions made of it and its promises, the central or chief one of which was, the gift of the Messiah. That promise gave to these covenants all their excellence, appropriateness, and power. "The covenant made by God with Noah," says Turner, "comprehended all his progeny. See Gen. ix, 9-17. It is true that the promise directly stated in this passage is, that the earth should never again be desolated by a general flood. But the particularity of the promise implies such a covenant relation as embraces a state of amity with God, and consequently a state of religious union between him and the second father of the human family, (Noah,) along with the race descending from him. To limit this whole statement to a promise that the earth should never again be laid waste by a universal deluge, and to exclude from the subject of it any recognition of God's relation to Noah and to his descendants in a religious point of view, is unreasonable. It is in consequence of this relation that this promise was made : and it was solely in consequence of subsequent apostacy from God, and relapse into sin and idolatry, that the mass of Noah's posterity were cut off from spiritual blessings.

13 But now, in Christ Je'sus, ye who sometime were far off are made nigh by the blood of Christ.

Thus, as a body, they 'became alienated from' the 'little flock' of those sincere and holy ones who, with Melchisedek, Job, and others of similar character, continued faithful to the covenant, and through it adhered to the living God, and remained united to him." It was by similar departures from the spirit of this ancient covenant, and others of similar promise, that these Ephesians had become "strangers" to them. *Having no hope*] That is, no well-founded "hope," nothing secured to them by "covenant." The "hope" is, of everlasting life. *And without God*] Destitute of all connection with and true knowledge of him, and, consequently, not ranked among his people. *In the world*] That is, of a worldly character; opposed to God; as "in the flesh" means, given to wicked desires. The world and true believers are often set in contrast to each other. See John xvii, 9, 14; 1 Cor. xi, 32, etc. "Thus it marks an opposition to the state of God's people within the 'commonwealth of Israel.'"—Turner.

Verse 13. *But now*] Notwithstanding your former alienation. *In Christ Jesus*] Because united to him by faith, and so said to be "in" him. *Ye who sometime were far off*] "Far off" both from God and his visible Church; though probably used with special reference to the latter circumstance. These Ephesians "sometime," or formerly, were, when "strangers," "aliens," and "without God." *Are made nigh*] By being brought into union with him and his Church. Anciently the Lord symbolically dwelt among his pro-

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us* ;

fessed people; to them alone access to him in acts of worship was allowed, and such worshippers were said to "come nigh" to God in these acts. Thus those connected with the visible Church, especially if formerly shut out from such connection, were said to be "brought nigh" when received into its communion. Their being "made nigh" "in Christ Jesus," shows that it is only those who are united to him by faith that are indeed brought nigh.

Verse 14. *For he is our peace*] The pronoun "our" includes both Jewish and Gentile converts, and the clause suggests that the parties had been in a state of variance, or at least of estrangement; but that by Christ having become their "peace," or reconciler, they were brought into a state of amity. While this is, perhaps, the prominent thought, the apostle doubtless meant also to assert that Christ is our "peace" as reconciling to God all believers in him; hence he is called by Isaiah (ix, 6) "the prince [or chief] of peace." *Who hath made both one*] Hath united in one body both Jewish and Gentile believers. So our Lord predicted in John x, 16: "Other sheep I have which are not of this fold, [not Jews,] and they shall hear my voice, and there shall be one fold and one shepherd." *And hath broken down the middle wall of partition*] Coneybeare renders, "the wall which parted us;" and he, in common with most others, think allusion is made to the wall which separated between the courts of the Israelites and of the Gentiles in the temple precincts. We

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

doubt whether Paul had this in mind, as it was an unknown thing to the Ephesian converts. Be this as it may, the idea is, that that which had divided the Gentiles from the Jews, so as to keep them two distinct communities, was removed. Under this figure of a separating wall the Mosaic ritual law is generally supposed to be intended, which being designed for and adapted to the Jewish nation only, the performance of its principal religious rites being confined to the temple at Jerusalem, must necessarily be done away before the Gentiles at large could be admitted into fellowship in the Church of Christ, or that spiritual form of worship adopted which might be performed everywhere and by all people with equal acceptability.

Verse 15. *Having abolished*] Done away. *In his flesh*] "In the body of his flesh through death," (Col. i, 22,) a reference to Christ's atonement, of which the Jewish rites were types now fulfilled. *The enmity, etc.*] Rather, the ground of enmity, the ritual law, here termed "the law of commandments," "which generated in one party an anti-social and supercilious spirit, and in the other hatred."—*Bloomfield*. *Contained in ordinances*] Clarke says, "Or rather, *concerning* ordinances," such as "circumcision, sacrifices, meats, washings, and holy days."—*Macknight*. *To make in himself*] By virtue of their union with him. It is in this view that the Church is so frequently represented as the bride of Christ, and he as her husband or head. *Of*

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby :

twain] Of two, the Jews and Gentiles, hopelessly separated so long as this law was in force. *One new man*] One renewed, pure body or Church, which shall not be subject to decay. *So making peace*] Removing all discordant elements by giving to them union in privilege, in interest, and in affection.

Verse 16. *That he might reconcile both unto God*] As Christ had reconciled Jews and Gentiles by removing that which had separated them, so he sought to reconcile both these unto God. To "reconcile" is to bring about peace and union between parties at variance; here, between mankind and God. Whether this reconciliation be the removal of mutual opposition, or whether the change be only on one side, the passage does not state. But we think the phrase imports the turning away his wrath from us, as much as the ceasing our opposition to him, and that its signification is similar to that direction of our Lord, (Matt. v, 23,) "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught *against thee*, (not that thou hast aught against thy brother,) leave there thy gift, and go thy way, (namely, to thy brother :) first be *reconciled* to thy brother," etc., the plain reason being, not that he has done thee an injury, but that thou hast wronged him. *In one body*] One Church. *By the cross*] That is, by the sacrifice of himself on the cross. *Having slain the enmity thereby*] As before, the ground of "enmity" between Jew and Gentile, the law of ordinances, which prevented their united approach unto

17 And came and preached peace to you which were afar off, and to them that were nigh.

God. Some, however, understand by enmity, here, that just opposition to the sinner which God entertains, and that spirit of rebellion against God on the part of man which leads him to refuse to acknowledge his guilt.

Verse 17. *And came and preached peace*] "Peace" is here the result of reconciliation between contending parties. The apostle had just stated that Christ had died that he might reconcile both Jews and Gentiles, as one body, unto God. The consequence of that offering was the "preachment," or authoritative proclamation of peace. God was propitiated through the death of his Son. The "peace" is therefore "peace with God through our Lord Jesus Christ." Some eminent critics indeed, as Eadie, contend that the "peace" spoken of is "peace" in its widest acceptation; peace between Jew and Gentile, and between both and God. *To you which were afar off*] To the Gentiles. As Christ never "preached" after his death to the Gentiles, or indeed to any except to a few of his own disciples, the declaration that "he came and preached" must be understood of what was done by his direction by the apostles and other ministers of his Gospel after his own ascension into heaven. *And to them that were nigh*] To the Jews; said to be "nigh" to God because of their being avowedly his people. These were, indeed, the first to hear this proclamation, for the injunction to his heralds was, "beginning at Jerusalem."

The argument from verses 14-17 is thus succinctly and strikingly stated by Eadie: "'Christ is the peace,' and not merely peace-maker; the author of it, for 'he

18 For through him we both have access by one Spirit unto the Father.

makes both one,' and 'reconciles them to God;' the basis of it, for he has 'abolished the enmity in his flesh;' and, 'by his cross,' the medium of it, for 'through him we both have access to the Father;' and the proclaimer of it, for 'he came and preached peace.' "

Verse 18. *For through him*] Rather, by him—Christ. *We both*] Both Jews and Gentiles, if believers. *Have access*] To have "access" to any one means, the liberty of approaching them. But this does not fully express the force of the original; for that not only implies freedom of approach, but actual introduction to the presence and favour. So Rom. v, 3: "By whom also we are *introduced* into this grace," etc. *By one Spirit*] Eadie prefers, "*In one Spirit.*" We do not understand this expression as referring to agreement of disposition or unanimity on the part of those approaching, but to the Holy Spirit. It is by Christ in the Spirit, with intense desire, begotten in the heart by the influence of the Holy Ghost, and consequently in unison with him, that believers acceptably approach the Divine Being. *Unto the Father*] The Father of our Lord Jesus Christ, and "the Father of the spirits of all flesh." In the language of Eadie: "It is not to Jehovah, in the awful attitude of Judge and Governor, but to Jehovah as Father, who has a Father's heart to compassionate, and a Father's hand to bestow, that we approach. Nay more, and especially, this privilege is enjoyed by Jew and Gentile alike—the twain alike have it."

"This text is a plain proof of the Holy Trinity. Jews and Gentiles are to be presented unto God the

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

20 And are built upon the foundation of

Father; the Spirit of God works in their hearts, and prepares them for this presentation; and Jesus Christ himself introduces them."—*Clarke*.

Verse 19. *Now therefore*] Because of all that work of Christ and of the Holy Spirit just stated. *Ye*] Ye Ephesian converts, and consequently all others of similar character. *Are no more strangers and foreigners*] Both which they had been termed in the twelfth verse. The learned tell us that the appellations are not strictly synonymous, as the former signifies persons only temporarily residing in a place, and the latter those who, though more permanently fixed, are not of the same people or race as those among whom they live, but *with* whom they have little association. *But fellow citizens with the saints*] With the true people of God. These saints are viewed as forming a spiritual organization, of which the acknowledged head is God in Christ, for the theocracy is only fully realized under Christianity. They are under that form of government which especially belongs to the saints; their names being inscribed on the same civic roll with all whom "the Lord shall count when he writeth up the people."—*Eadie*. *And of the household of God*] Belonging to his family, not as servants, but as sons; designating a more intimate and endearing relation than that of citizens to a commonwealth or state.

Verse 20. *Are built upon the foundation of the apostles and prophets*] As the root of the word rendered "house-

the apostles and prophets, Je'sus Christ himself being the chief corner *stone* ;

hold " in the preceding verse signifies also a house or building, the apostle changes the figure from that of inmates of the house to that of the house itself. In like manner, we frequently describe a family by the term house, as "House of Hapsburgh," "House of Stuart," etc., and speak of their being "built up" or established by the wisdom or valor of their founder. The expression "built upon the foundation of the apostles and prophets" means, not on them as a foundation, but on the foundation they laid—their inspired teachings. The term "apostles" denotes, doubtless, that class of ecclesiastical officers commonly so called; and "prophets," "those inspired teachers of the Gospel so called in various parts of the New Testament, and especially in the first epistle to the Corinthians."—*Bloomfield*. *Jesus Christ himself being the chief corner stone*] Namely, of the temple or building, not of the foundation. A corner stone is "a large and massive stone so formed as, when placed at a corner, to bind together two outer walls of an edifice."*

* In order to understand this expression properly, we must bear in mind, as Chandler observes, that "the strength of buildings lies in their angles; and that the corner-stone is that which unites and compacts the different sides of them; and that the chief corner-stone is that which is laid at the foundation, upon which the whole angle of the building rests, and which therefore is the principal support and tie of the whole edifice. Now Christ is the chief corner-stone; the main stress of this spiritual building rests upon him, who by his death hath united Jews and Gentiles, the two different constituent parts of it, into one compact regular temple."—*Bloomfield*.

21 In whom all the building fitly framed together groweth unto a holy temple in the Lord:

Verse 21. *In whom all the building*] The whole body of believers. The Greek word rendered "building" is said to imply an edifice in process of erection; the temple is not yet complete, but is constantly receiving additions. *Fitly framed together*] "Being joined together," or composed of parts fitted closely to each other; the whole structure is symmetrical. "The members of the true Church are so allied that the gifts and graces of one are supplementary to the gifts and graces of another. No qualification is lost, and none can be dispensed with."—*Eadie*. *Groweth*] Increaseth by the constant addition of "living stones." "The present [tense] marks actual growth certainly, and may describe a normal condition [of the Church.] Even in its immature state, and with so much that is undeveloped, one may admire its beauty of outline and its graceful form and proportions. Vast augmentations may certainly be anticipated; but its increase does not destroy its adaptation, for it grows as being 'fitly framed together.' " *Unto a holy temple*] A sacred edifice; one designed for the dwelling of God. Each individual believer, and the aggregate of such, are elsewhere spoken of in Scripture as the temple of God because of his dwelling in their hearts by his Spirit. See 1 Cor. xvi, 17; vi, 19; 2 Cor. vi, 16. *In the Lord*] In Christ. It is by its continued union with him, and its constant augmentation in numbers and grace, that this spiritual temple "groweth," and derives its character of a holy temple.

22 In whom ye also are builded together for a habitation of God through the Spirit.

Verse 22. *In whom*] Eadie and Bloomfield render this *in which*; thus connecting the words more directly with the *naou* or temple of the preceding verse; others, of perhaps equal repute, prefer the common translation. *Ye also*] Referring principally, though not exclusively, to the Gentile Christians; "for this verse is the conclusion of the paragraph which began with the congratulation, 'Now ye are no more strangers and foreigners.'"
 —Eadie. *Are builded together*] This may mean either "you, together with other believers;" or, "you severally are all united in this building." The former appears more consistent with the context.—Hodge. *For a habitation of God*] A spiritual indwelling of the Most High. *Through the Spirit*] Thus defining the mode of inhabitation.

CHAPTER III.

In this chapter Paul alludes briefly to his imprisonment, and its cause; declares God's purpose of extending the blessings of salvation equally to all men, and of founding one universal Church; assures them of his earnest prayer for the richest manifestations unto them of Christ's presence, and concludes with a noble ascription of praise to God.

FOR this cause I Paul, the prisoner of Je'sus Christ for you Gen'tiles,

Verse 1. *For this cause*] On account of the equal admission of both Gentiles and Jews to the privileges of

the Gospel, as already described. *I Paul*] "His own name being inserted to give distinctness, personality, and authority to the statement."—*Eadie*. *The prisoner of Jesus Christ*] Paul was now at Rome awaiting his trial on the charges preferred against him by the Jews. Acts xxviii, 17–19. His imprisonment does not, however, appear to have been a very close one, for he "lived in his own hired house," (Acts xxviii, 30,) and was freely permitted to receive his friends; though he was constantly in the custody of keepers. By styling himself "the prisoner of Jesus Christ," the apostle would seem to intimate that it was not merely because of his attachment to Christ, or even because of his efforts to promote Christ's cause, but by the will and under the providential ordering of Christ, that he was a prisoner.—*Turner*. *Eadie*, also, says: "One whom Christ, not Cesar, had imprisoned. His loss of liberty arose from no violation of law on his part; it was solely in prosecuting his mission." For declarations similar to the above see 2 Tim. i, 8, and Philem. 9. *For you Gentiles*] An expression implying, perhaps, both the occasion and design of his imprisonment; its occasion, in that he had so incensed the Jews by maintaining the equality of the believing Gentiles with themselves to spiritual privileges as to lead to his arraignment; its design, in that this confinement would result in advantage to the infant Church: verse 13, "for your glory;" 2 Tim. ii, 10, "for the elect's sakes, that they may also attain the salvation which is in Christ Jesus, with eternal life." The verses following, to the 13th inclusive, seem to be parenthetical, and to have been suggested to the apostle's mind by his reference to his condition as a prisoner, and its cause, "for you Gentiles."

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward :

3 How that by revelation he made known

Verse 2. *If ye have heard of the dispensation, etc.]* This phraseology is not to be understood as implying any doubt of their "having heard" of his peculiar designation to the ministry among the Gentiles, for of this they doubtless had full knowledge, having probably heard it from his own lips during his ministry among them. The sense is, *Since ye have heard, etc.* By "dispensation," or appointment, (rendered *stewardship* in Luke xvi, 2,) is meant that distinguishing mark of God's favour by which Paul was constituted emphatically the "apostle of the Gentiles." Compare Acts xvi, 17, with Rom. xi, 13. It was for this specific purpose that Paul was made an apostle; that he might be to the Gentiles especially a witness of Christ's death and resurrection; and that, by proclaiming among them the great truths connected therewith, he might "turn them from Satan to God." *To you-ward]* You Gentiles—not merely you Ephesians.

Verse 3. *How that by revelation he made known unto me the mystery]* The word "mystery" does not here denote anything incomprehensible, but something which, though hitherto unknown, and beyond the power of human reason to discover, is now disclosed. The "mystery" in this case was the design which God had always entertained, and now made known, of uniting in one holy community or Church the Gentile and the Jewish races: verse 6. This grand design the Lord Jesus Christ revealed to Paul in a personal

unto me the mystery; as I wrote afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made

interview, and commissioned him to carry the tidings to the Gentile world. It was by this special instruction that the apostle comprehended the world-wide adaptations of the Gospel, and gave himself to the work of evangelizing the heathen.—*Eadie*. See Acts xxii, 21; Gal. i, 16. The necessity for this manifestation lay, in part, in Paul's being thus appointed "a witness" of Christ's resurrection and present existence, which he could not have been had not our Lord appeared to him. *As I wrote afore*] Referring, we suppose, to the statements made in the two preceding chapters; especially, perhaps, to those contained in the first nine verses.

Verse 4. *Whereby*] By which writing, if carefully perused. *Ye may understand my knowledge*] May perceive my insight into; intimating the most complete and accurate acquaintance. *In the mystery of Christ*] As before, the design of forming one spiritual body by the union of Jewish and Gentile believers. It has been suggested, as a reason for Paul's thus gravely asserting his knowledge of this design, that he was afraid of coming evils from Judaizing teachers and haughty zealots, and therefore, having illustrated the equality of Gentile privilege, he next vindicates it by the solemn interposition of his apostolical authority.—*Eadie*.

Verse 5. *Which*] Which mystery. *In other ages*] Coneybeare renders, "in the generations of old." The

known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

original term, it is said, "signifies here the time occupied by a generation; an age measured by the average length of human life." *Was not made known unto the sons of men, as it is now revealed*] The apostle is not to be understood as saying that in "other ages" the intention of God to call the Gentiles to equal religious privileges with the Jews was *altogether* hidden, for it had been rather more than intimated; but not as clearly *as it is now* revealed by the Spirit. It is thought by some, though without sufficient reason, that the phrase "sons of men" is only another mode of speech for "prophets;" meaning the prophets of the older dispensations; but as this appellation was never bestowed on them as a body, it is better to take the words in their ordinary acceptance of "successive generations of mortal men." *Unto his holy apostles and prophets*] These were, under the new dispensation, the only classes of inspired men; the former being the more usual, the latter the occasional organs of the Holy Ghost. The term "holy," as applied to these "apostles and prophets," does not so much designate their individual moral character as it does their official relation. They were persons set apart to a sacred work, and are termed "holy" in the same sense as the Jewish people were called a "holy nation." *By the Spirit*] The Holy Ghost; who, as equally with Christ (Gal. i, 12) the revealer of that which until now had "been hid in God," is thus shown, with him, to be divine.

6 That the Gen'tiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

Verse 6. *That the Gentiles should be fellow heirs*] Here is the clear explanation of the "mystery" before mentioned—God's intention to constitute believing Gentiles and believing Jews one body. The form in which the calling of the Gentiles was predicted in the Old Testament led to the impression that they were to partake of the blessings of Messiah's reign by becoming Jews; and it was not until after the day of Pentecost (indeed we incline to the opinion that it was not until long after Paul commenced his ministry) that the idea of admitting believing Gentiles as such into communion with Jewish converts, on equal footing, obtained much hold of the Jewish mind. The expression "fellow heirs" denotes equality; "without modification or diminution of privilege. Not residuary legatees, bound to be content with any contingent remainder. No; theirs was neither an uncertain nor a minor portion."—*Eadie*. *And of the same body*] "Not attached, like an excrescence; not incorporated, like a foreign substance; but concorporated, so that the additional were not to be distinguished from the original members in such a perfect amalgamation. The body is the one Church, under the one Head, and believing Jew and Gentile form that one body without schism or the detection of national variety or of previous condition." *And partakers*] Rather, "joint partakers;" suggesting the idea of being not merely sharers but *equal* sharers. *Of his promise*] This "promise" we take to be, of all the benefits of salvation, though there may be special reference to that distinguishing promise of the Gospel dispensa-

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

tion—the indwelling of the Holy Ghost. *In Christ*] Through, or because of Christ; having in view probably that ancient promise, “In thy seed shall all the families of the earth be blessed.” *By the gospel*] By its authoritative announcement of forgiveness and adoption into the family of God of all who would believe it.

Verse 7. *Whereof*] Of which Gospel. *I was made a minister*] A servant; from a Greek word signifying to obey quickly. In like manner the Master has said, “Whosoever of you will be the chiefest, shall be servant of all;” the “chiefest” being in this respect most like Christ, “who came not to be ministered unto, but to minister.” Paul was “made” or appointed “a minister” by Christ himself, (Gal. i, 12,) and “immediately” (Gal. i, 16) set about the duties of this calling. *According to the gift of the grace of God*] “According to the gift” not only implies in agreement with, but also suggests the bestowment of qualifications to the full extent of the demands of the position. Chrysostom says, “The gift would not have been enough if it had not implanted within him the power.” “Grace” denotes, as usual, unmerited favor or good will. *Given unto me by the effectual working of his power*] “Effectual working” has not, as some suppose, the sense of *irresistible*; but properly, that of *energy*; it was the energetic inworking of God’s power, by the Holy Ghost, in the mind and heart of Paul, that made him so eminent an apostle. He voluntarily gave himself up to

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gen'tiles the unsearchable riches of Christ ;

the ministry he had received with all his power, and God wrought energetically within him, thus leading to that life of astonishing labor and success which he exhibited.

Verse 8. *Unto me*] Repeated, as though in astonishment—even unto me! *Who am less than the least of all saints*] Not of all apostles, or even ministers merely, but of all believers. It is a very expressive sentence, denoting the deepest sense of unworthiness caused by the remembrance of the bitterness which he had formerly entertained toward Christ and his followers, and the earnestness with which he had persecuted the Church. In this same spirit he calls himself (in 1 Tim. i, 15) "the chief of sinners." *Is this grace given*] The "grace" or favour of being appointed an apostle. *That I should preach among the Gentiles*] To them especially, though not exclusively; for there is abundant evidence that he frequently addressed himself to persons of his own nation and early faith. *The unsearchable riches of Christ*] The word "unsearchable" denotes that which cannot be fathomed or fully conceived of, so as to reach its utmost extent. The term "riches" embraces all that is valuable; "that treasury of spiritual blessing which is Christ's." Taken together, the phrase "unsearchable riches" denotes spiritual blessings of so vast magnitude that the comprehension of their limits and the exhaustion of their contents are alike impossible. "Their source was in eternity, and in a love whose fervour and origin are above our ken,

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid

and whose duration shall be for ages of ages beyond compute. The latest periods of time shall find those riches unimpaired, and eternity shall behold the same wealth neither worn nor dimmed, nor yet diminished by the myriads of its happy participants."—*Eadie*.

Verse 9. *And to make all men see*] Literally, to *show light*, so as to enable men to see or understand. There being nothing in the original answering to the word "men," some, as Turner, suppose that the passage embraces not only men but angels, and cite, in confirmation of their opinion, the statement in verse 10, and that in 1 Pet. i, 12. *What is the fellowship of the mystery*] The term "what" refers, we suppose, rather to the extent and value of the "fellowship," etc., than to what it consists; and "fellowship" to the interest or share which "all men" have, or may have, in this "mystery" or revelation of love and mercy.

Which from the beginning of the world] From eternity, or from the point when the creation of man was resolved on by the Divine Being. *Hath been hid in God*] Locked up in the mind of Deity, and, until recently, communicated clearly to no one. "During this interval of four thousand years," observes Eadie, "God's purpose to found a religion of universal offer, adaptation, and enjoyment, lay unrevealed in his own bosom. Glimpses of that sublime purpose might be occasionally caught, but no open or formal declaration of it was made. There were hints and pre-intimations, or acts that spoke sometimes in cautious and some-

in God, who created all things by Je'sus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might

times in bolder phrase; but till the death of Jesus the means were not provided by which Judaism should be superseded, and a world-wide system introduced. Then the divine Hierophant disclosed the mystery after his Son had offered an atonement whose saving value had no national restrictions, and when he poured out his Spirit on believing Gentiles, and commissioned Saul of Tarsus to go far from Palestine and reclaim the heathen outcasts." *Who created all things*] Creation suggests, also, government, care, providence. In the works of creation and redemption nothing was left—could not be, in the hands of an infinitely wise and benevolent being—at hap-hazard, but everything was suitably provided for by the Creator. There may be an intimation, therefore, that *now* this "mystery" was revealed in accordance with the provisions or decision of the All-wise, as being the most proper time for its announcement. *By Jesus Christ*] These words are generally regarded as an interpolation. They are omitted by the best and most ancient copies.

Verse 10. *To the intent that now*] "Intent" means the purpose or reason of a thing. The revelation so long hid was now made known in order, partly, that the effect following might result. We say "partly," for though this was one, and perhaps an important, consideration in now revealing the purpose so long hidden, it can scarcely have been the principal purpose of the revelation. *Unto the principalities and powers*] Terms

be known by the church the manifold wisdom of God,

denoting various orders and ranks of heavenly beings. See note on i, 21. *In heavenly places*] Perhaps in heaven itself, or in whatever location the abodes of the good angels may be. *Might be known*] Made known—exhibited. *By the church*] By means of, or through “the Church,” the body of believers on earth. *The manifold wisdom of God*] The various manifestations of his wisdom as exhibited in the unfoldings of his purpose to redeem and unite in one body both Jews and Gentiles. The term “manifold,” as Chrysostom notes, means, not simply varied, but much varied. The wisdom described by the epithet is not merely deep or great wisdom, but wisdom illustrious for its very numerous forms, and for the strange diversity yet perfect harmony of its myriads of aspects and methods of operation. Such is generally the meaning of the verse; but its specific reference is not so easily ascertained. The wisdom is connected with the mystery and its opening; and that mystery is the introduction of the Gentiles into the kingdom of God. Once the world at large was in the enjoyment of oracle and sacrifice without distinction of tribe. Then one nation was selected, and continued in that solitary enjoyment for two thousand years. But now again the human race, without discrimination, have been reinstated in religious privilege. This last and liberal offer of mercy was a mystery long hid, and it might be cause of wonder why infinite love tarried so long in its schemes. But wisdom is conspicuous in the whole arrangement. Not till Jesus died and ceremonial distinctions were laid aside

11 According to the eternal purpose which he purposed in Christ Je'sus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

could an unrestricted salvation be proclaimed. The Church of God on earth, to whom is intrusted the duty of making known the full and free salvation thus proffered to man, is thus become to angels their instructor in the mysteries of redemption. The interest taken in these topics by the holy angels is often asserted in the sacred writings.

Verse 11. *According to the eternal purpose*] The "purpose" signified is God's determination, formed so far back as to have to us the relation of "eternal," to introduce, eventually, all races of men to the equal privilege of sonship; and the promulgation of this "purpose" to men, and the instruction, by the Church, of the angelic intelligences in this truth, is "in accordance with" this determination. *Which he purposed in Christ Jesus*] "Purposed" has here, in the judgment of some of the best commentators, the sense of *executed* or *fulfilled*; namely, by means of Christ's atonement and priesthood as the availing cause, and of men's faith in him as the condition, of this adoption.

Verse 12. *In whom we have boldness*] The original rendered "boldness" more properly denotes freedom of speech, and may be here used to mark the uttering of all our desires, as in prayer to God. *And access*] Properly, introduction to any one, with liberty of approach. These privileges the believer has "in Christ," in virtue of his relation to him. *With confidence*] Not only without fear, but with the inward assurance of accept-

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

ance. The word seems to point out the frame of soul in which the privilege of approach and of full utterance is enjoyed. It is no timorous approach. It is not the access of a distracted or indifferent spirit, but of one filled with the assurance that it will not be repulsed or dismissed with unanswered petition, for though unworthy it is not unwelcome. *By the faith of him*] Faith which fixes itself upon Jesus as the introducer to, and intercessor with, the Father. This, in his glorified humanity and essential divinity, he is to the true worshipper; and in proportion as this is realized, so is the confidence of the petitioner increased or lessened.

Verse 13. *Wherefore*] Seeing ye are thus highly favoured, being numbered among believers, having freedom of approach unto God and unrestricted communion with him, (verses 8-12.) *I desire*] Rather, *entreat*; for the apostle's expression imports more than mere desire. *That ye faint not*] That ye do not become faint-hearted, fearful. *At my tribulations for you*] "Tribulations," here, is used to express all those trials of mind and those physical sufferings to which Paul was exposed in consequence of his Christian profession and teachings. The expression "for you" may intimate that some of his "tribulations" might have been avoided had he been less devoted to those whom he addresses. *Which is your glory*] Meaning, probably, furnishes you ground of glorying or rejoicing, for in no other way do we perceive how his tribulations could be "their glory." The firmness, patience, cheer-

14 For this cause I bow my knees unto the Father of our Lord Je'sus Christ,

15 Of whom the whole family in heaven and earth is named,

fulness of this man of God under the accumulated sufferings of his apostolic life are a rich legacy to the Church.

The entire chapter thus far, from verse 2, is a digression from the argument which the apostle was pursuing, suggested, apparently, by the reference in the first verse to his condition as a prisoner, and has here its appropriate conclusion in the declaration that the trials he was undergoing were for the benefit of his Gentile converts, and so far from making them ashamed or fearful, should be to them a matter of rejoicing, seeing that thus the power of divine grace to uphold was exemplified, and the cause he had so much at heart was spread.

Verse 14. *For this cause*] The connection is with the close of the previous chapter and the first verse of the present; the "cause" or reason assigned being, that they were "builded together for a habitation of God," and so constituted a spiritual family. *I bow my knees*] I make prayer. The "bowing the knee" is expressive of homage and supplication. *Unto the Father*] Before or toward "the Father"—God—as though his presence was revealed and witnessed. Many ancient copies omit the words "of our Lord" Jesus Christ" as spurious.

Verse 15. *Of whom the whole family*] The original here rendered "family" properly denotes the descendants of the same father, no matter how remote. Hence

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ;

in Luke ii, 4, it is translated "lineage;" in Acts iii, 25, "kindreds;" and here, "family." Some suppose that as God is the creator of angels and of men, and as the apostle speaks of the "whole family in heaven and earth," we are to understand both men and angels to be included in this "family." We think such an interpretation inadmissible because aside of the apostle's argument, which is, that God has formed one Church of all races of *believing* men, who in consequence of this belief are graciously acknowledged as his children. *In heaven and earth*] In the present and the unseen world; believers living and departed. *Is named*] Bear his name, (including, of course, his moral nature,) as children do that of their earthly parent.

Verse 16. *That he*] The Father—God. *Would grant you*] Would give or impart to you. *According to the riches*] Denoting the abundance, the immeasurableness of God's resources; and the prayer to give "according to" this, means, to give without stint or limit. What a petition! *Of his glory*] The perfection of his attributes, and the honour, praise, homage which are essentially and eternally his. *To be strengthened with might*] With power, strength, ability, (by all which terms the word is elsewhere rendered,) so as to be enabled suitably to bear all the trials and perform all the duties of the Christian life. *By his Spirit*] The Holy Ghost, who is the divine agent in this process of invigoration. *In the inner man*] The soul, which is the real I, myself. The apostle is speaking only of the believing or spiritual

17 That Christ may dwell in your hearts

man, who, having yielded to the Holy Spirit free access to his inmost soul, gives him the opportunity of therein working all his own moral nature, and strengthening and purifying with mighty power. As a whole, this petition is to the effect that they might have "all the holy dispositions of their renewed souls invigorated with additional power, that thus there might be imparted to them the ability to be steadfast amid temptations and persecutions, enjoy spiritual comfort, and glorify God in every position."—*Bloomfield*.

Verse 17. *That Christ may dwell in your hearts*] The apostle would seem to have still in mind that "habitation of God" spoken of at the close of chapter ii, and now prays that Christ may dwell in their heart as in a holy "temple." To have Christ thus "dwell," denotes not merely to have the affections fixed on him, but an actual residence of Christ, by his Spirit, in the heart of the believer. In the expressive language of Mr. Wesley, it is to have Christ "constantly and sensibly abide" there; not "as a wayfaring man, that turneth aside to tarry for a night;" but as a permanent resident. "The omnipresent and infinite God is said to dwell wherever he specially and permanently manifests his presence. Thus he is said to dwell in heaven, Psa. cxxiii, 1; in Zion, Psa. ix, 11; with him that is of a humble and contrite spirit, Isa. lvii, 15; and in his people, 2 Cor. vi, 16. Sometimes it is God who is said to dwell in the hearts of his people; sometimes the Spirit of God; sometimes the Spirit of Christ, as Rom. viii, 9; and sometimes, as in Rom. viii, 10, and in the passage before us, it is Christ himself. These varying

by faith ; that ye, being rooted and grounded in love,

modes of expression find their solution in the doctrine of the Trinity."—*Hodge*. The mode of indwelling is, according to Christ's declaration, (John xiv, 17,) by the Spirit. It may not be amiss to remind the reader, that as "believers," Christ, by his Spirit, already "dwelt in the heart" of these Ephesians; the import of the prayer is, therefore, for increased tokens of that indwelling. *By faith*] Through the exercise of their own faith. It is "faith" that first opens the door of the soul to the admission of Christ's Spirit, and as that faith strengthens, the evidences of his indwelling brighten. *That ye, being rooted and grounded in love*] Most commentators view the expression "rooted and grounded" as a figure from two entirely distinct occupations; the former portion, "rooted," being drawn from tree culture, the other from the art of building; the one having reference to the habit of most trees to strike their roots deep into the earth for the purposes both of seeking food and of stability, that they may the better resist the influence of strong winds; the other having respect to the settling of buildings, until the ground on which their foundations rest becomes more solid and unyielding. Bloomfield, however, thinks there is in the figure no reference to tree culture, and asserts "that the expression was sometimes used of the foundations of massy edifices, accompanied by some word which has reference to building." The idea is, that "the love"—their love to Christ—should be firmly fixed on him.

We cannot deny ourself the pleasure, even at the risk of being charged with prolixity, of giving to the

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

reader the following from Eadie: "As love keeps its object enshrined in the imagination, and allows it to be seldom absent from the thoughts, so love to Jesus gives him such a cheerful and continued presence in the mind, that as it gazes ever upon the image, it is changed into its likeness, for it strives to realize the life of Christ. It deepens also that consecration to the Lord which is essential to spiritual progress, for it sways all the motives, and moves and guides the inner man by its hallowed and powerful instincts. And it gives life and symmetry to all the other graces, for confidence and hope in a being to whom you are indifferent cannot have such vigour and permanence as they have in one to whom the spirit is intelligently and engrossingly attached. When the lawgiver is loved, his statutes are obeyed with promptitude and uniformity. Thus, resemblance to Jesus, devotion to him, and growth in grace, as the elements and means of spiritual advancement, are intimately connected with love as their living basis. The entire structure of the holy fane is fitly framed and firmly held together, for it is "rooted and grounded in love."

Verse 18. *May be able to comprehend*] To "comprehend" is to embrace, to understand; not vaguely or indefinitely, but clearly; the design of the petitions being, as here shown, that they might be able to grasp, to the extent of man's ability, the immeasurableness of Christ's love. *With all saints*] Or holy persons; it being the privilege of such to attain to this knowl-

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

edge. It is these only who can "comprehend" this love, either in its nature or extent; for being a spiritual love of which the apostle speaks, it can only be spiritually discerned or known. *The breadth and length, etc.]* Terms denoting the whole of this love. Many fanciful expositions are given of the passage; it is enough to say that "the length, breadth, depth, and height" of an object expresses the whole of it, and the apostle's prayer signifies his desire that they might be able to comprehend Christ's love in all its extent, so far as their minds could conceive and their hearts enjoy.

Verse 19. *And to know the love of Christ]* Knowledge is, in man, the result of experience; the expression denotes such a deep, inward sense of the love of Christ to them, that it should not be a matter of mere belief, or even of mental perception, but of actual experience, and thus of "knowledge." *Which passeth knowledge]* The word rendered "which passeth" is elsewhere translated *exceedeth* or *exceeding*; thus that which "passeth" means that which *exceeds* knowledge. But does the "love of Christ," in all its phases, exceed knowledge? Certainly not, for it is matter of every-day experience; "but the fathomless fervor of a Divine affection surpasses the measurements of created intellect; as the love of a God, who can, 'by searching, find it out?' In its origin and glory it surpasses comprehension, and presents new and newer phases to the loving and inquiring spirit."—*Eadie.*

20 Now unto him that is able to do ex-

The sense of the petition we take to be, with Bloomfield, "May ye know the immense love of Christ; though, indeed, to *completely* know it surpasses the powers of all finite beings." Why? Because, as Richard Watson observes, "Christ is God; and he who would fully know his love, must be able to span immensity, and to grasp the Infinite himself." *That ye might be filled with all the fulness of God*] Completely occupied by it. The clause depicts the grand purpose and result of this remarkable prayer. Clarke truly observes: "Among all the great sayings of this prayer this is the greatest." The apostle seems to have still in mind the figure with which the second chapter closes, that believers "are an habitation of God," and here prays that "the temple" may be "filled" with the full manifestation of the Deity; not the revelation of "parts of his ways," but that "the whole Deity" might show himself. Eadie renders, "that ye may be filled up to all the fulness of God;" which is, says he, "all the fulness which God possesses; the entire moral excellence of God: of his uncreated essence it cannot be understood, for such an idea would be absurd. This blessed result may not be completely realized on earth, but it shall be realized in heaven."

Verse 20. *Now unto him*] God; the stupendousness of whose condescension and gifts suggests the praise that is so richly his due. "Praise succeeds prayer—the anthem is its fitting conclusion." *That is able to do exceeding abundantly*] Far beyond. The phrase implies a sense of ability which labours for expression, and hence accumulates its terms. "The first train of

ceeding abundantly above all that we ask or think, according to the power that worketh in us,

thought," observes Eadie, "seems to have been, 'to do beyond all which we ask or think;' but this description did not exhaust the apostle's conceptions, and so he inserts, 'more than abundantly,' or 'abundant far beyond.' " *Above all that we ask or think*] Does the apostle here intimate that the enlarged petitions he had proffered were so far from being extravagant that they did not reach the limit of authorized prayer? There may be desires in the believer's heart not only beyond the power of expression, "but far surpassing even such thoughts as are too big for words and too deep for utterance," yet above and beyond these is God "able to do," for we cannot desire what we cannot conceive, and his "ability" (by which we understand both ability and disposition, as the "knowledge" of God, in Matt. vi, 32, intimates his providential care as well as knowledge) is beyond our thought. It is as illimitable as his nature. *According to the power that worketh in us*] "According to" has here, apparently, the sense of, as is shown or proven by "the power that worketh in us." The wielder of that power had already raised them from the death of sin to the life of righteousness; from the relation of "strangers and foreigners" to that of "fellow-citizens with the saints and of the household of God;" and he by whom this wonderful change had been produced was abundantly sufficient to impart to them in the future blessings far exceeding those already conferred and beyond their utmost conceptions.

21 Unto him *be* glory in the church by Christ Je'sus throughout all ages, world without end. Amen.

Verse 21. *Unto him be glory in the church*] Let him be exalted or praised "in " or by the entire company of believers on earth and in heaven. *Throughout all ages, world without end*] "An exceeding strong and animated expression, signifying "through the succession of all generations unto the latest period of eternity."—*Bloomfield*. This combination of phrases is, as Dr. Hodge observes, "in keeping with the cumulative character of the whole context. Finding no ordinary forms of expression suited to his demands, the apostle heaps together terms of the largest import to give some vent to thoughts and aspirations which he felt to be unutterable."

"But we, too, are called to bow our knees unto the God and Father of our Lord Jesus Christ, and seek, by believing prayer, to be ourselves filled with all this fulness; and thus shall the stream be directed to our own souls, and flow on without obstruction. It is thus that his power shall subdue the dominion of sin, and we shall walk in all the liberty of true holiness. When our life is thus a life of faith in the Son of God, he shall dwell continually in our hearts, rooting and grounding us in love, and strengthening us with spiritual might according to the riches of his divine glory."—*Richard Watson*.

CHAPTER IV.

The apostle exhorts the Ephesians to a life consistent with the excellence of their profession; to unity of faith; declares the object of Christ in conferring upon the Church various classes of ministers to be for the perfecting of the saints; admonishes them against the evil courses of unrenewed men; and to the cultivation of personal holiness.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

Verse 1. *I, therefore, the prisoner of the Lord]* Paul had already made reference to his bondage, (chap. iii, 1, 13,) and now again reminds the Ephesians of it, with the design, probably, of showing to them that, notwithstanding his own tribulations, he was neither unmindful of them nor of the duty which, as their spiritual father, he owed to them; and, at the same time, of eliciting a deeper interest in, and more complete obedience to, the advice he was about to give than they might otherwise feel or accord. The apostle here commences the more practical part of his letter with an appropriate retrospective reference; though the exact point to which he refers is not clear. We suppose it to be to those passages in the preceding portion which describe the exalted spiritual privileges of which they had been made partakers. *Beseech you]* To "beseech" is most earnestly to entreat. *That ye walk worthy of the vocation wherewith ye are called]* The word here translated "vocation," is everywhere else in the New Testament rendered "calling;" it denotes that state of

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

gracious acceptance with God to which these Ephesians had been "called" or invited by the Gospel. To "walk worthy" of this state was to conduct themselves becomingly—suitably to their profession.

Verse 2. *With all lowliness and meekness*] "Lowliness" is the opposite of high-mindedness or arrogance; it is a spirit of profound humility respecting one's self. "Meekness" is not merely a disposition "which is not provoked and angered by the reception of injury, but that entire subduedness of temperament which preserves its possessor in composure in all circumstances, and enables him ever to give 'that soft answer which turneth away wrath.'" *With long-suffering*] That patient self-possession which enables a man to bear with those who oppose him, or who in any way do him injustice. *Forbearing one another*] Bearing with each other under provocation; the manifestation of that spirit of long-suffering before enjoined. *In love*] Denoting the principle in which the dispositions and conduct recommended are to have their source.

Verse 3. *Endeavouring to keep*] Using diligence so to do; as Wiclif renders, "*busy to keep.*" *The unity of the Spirit*] Oneness of the Spirit; meaning, harmony of spiritual view in all essential points of doctrine and duty, and that oneness of affection and interest so agreeable to the nature and teachings of the Holy Spirit, whose influences, however diverse, are never

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

conflicting. "If," remarks Eadie, "they cherished humility, meekness, and universal tolerance in love, as the apostle hath enjoined them, it would be no difficult task to preserve "the unity of the Spirit." *In the bond of peace]* "Peace," or spiritual tranquillity, resulting from the unity just mentioned, binding them together as by a bond. "Having urged the duty of preserving unity, the apostle proceeds to state both its nature and grounds. It is a unity which arises from the fact that there is and can be but one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God." —*Hodge.*

Verse 4. *There is one body]* The Church; the one universal Church of Christ. This declaration of the oneness of the Christian Church, though composed of peoples of many nations and of various tongues, is designed to illustrate the foregoing exhortation. *And one Spirit]* One divine Holy Spirit (the third person of the Trinity) pervading the one Church, even as the human body, although composed of many members, is controlled, guided, filled by one soul. See chapter i, 23; ii, 16. For a very similar statement, see also 1 Cor. xii, 13, "for by one Spirit [the Holy Ghost] are we all baptized into one body, [one Church,] whether we be Jews or Gentiles, whether we be bond or free." *Even as ye are called in one hope]* The oneness of the "hope" of all believers is here cited as an illustration and proof of their unity. The "hope," is that anticipation of future blessedness which is common to all believers,

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

“the hope laid up for you in heaven.” Col. i, 5. *Of your calling*] Arising from your calling, as the origin of the hope. The invitations and promises of the Gospel are the ground of hope to every believer.

Verse 5. *One Lord*] Jesus Christ. The title denotes one having supreme ownership and authority; our common Sovereign, the one Proprietor. *One faith*] One object of faith, one and the same ground of confidence—the one Sacrifice. *One baptism*] Baptism is, in its spirit, a solemn consecration of one’s self to God through Christ, accompanied by the application of water to the person in the name of the Holy Trinity. This is the result and expression of the “one faith” in the “one Lord,” and is the introduction into the “one body” of believers under the influence of the “one Spirit.” “As many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; ye are all one in Christ Jesus.” Gal. iii, 27, 28.

Verse 6. *One God*] Here is the climax; as Eadie has it, the “ultimate, highest, and truest unity.” “The Lord our God is one Lord.” *And Father of all*] Of the whole Church; for it is, we think, believers only the apostle has in mind. *Who is above all*] The relation expressed seems that of simple sovereignty, the ruling in the Church, and in the heart of each member thereof. *And through all*] His nature permeating every believer, in a greater or less degree, so that there exists an actual union, not of mere opinion and feeling, but of nature. spread throughout the whole spiritual man.

7 But unto every one of us is given grace

And in you all] In the entire Church, through each individual member. We take this to be even a stronger expression than the preceding, as conveying the idea not merely of actual union, but of entire indwelling. This intimate union between God and the Church is beautifully set forth by Christ in his prayer recorded in John xvii, 21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be *one in us.*"

"All these elements of oneness enumerated in verses 4-6 are really inducements for Christians to be forward to preserve the 'unity of the Spirit in the bond of peace.' It is plainly of the one holy universal Church that the apostle has been speaking; not of the visible Church, but of the real spiritual Church of the Redeemer, which is one body. All the members of that Church partake of the same grace, adhere to the same faith, are washed in the same blood, are filled with the same hopes, and shall dwell at length in the same blessed inheritance. There may be variations in 'lesser matters of ceremony or discipline,' and yet this essential unity is preserved. Christ's claim for the preservation of unity is upon all the churches; not a truce, but an alliance; not a compromise, but a veritable incorporation among 'all who in every place call upon the name of Jesus Christ our Lord, both their Lord and ours.'"—*Eadie.*

Verse 7. *But unto every one of us]* "Us" believers. *Is given grace]* Those various distinguishing traits and virtues which mark each individual disciple. It thus appears that the "unity" pressed upon the attention of

according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended

the Ephesian Church is not to be regarded as a direction to seek *uniformity* of character. *According to the measure of the gift of Christ*] To the extent which Christ sees fit to impart. "While each individual receives," observes Eadie, "he receives according to the will of the Sovereign Distributer. And whether the measure be great or small, whether its contents be of more brilliant endowment or of humbler and unnoticed talent, all is equally indispensable to the union and edification of that body in which there is 'no schism,' and forms an argument why each one gifted with such grace should keep the unity of the Spirit. The law of the Church is essential unity in the midst of circumstantial variety." These gifts being free, they ought to excite, not conceit and arrogance, but thankfulness to God for their bestowment.

Verse 8. *Wherefore*] On which account; because of the impartation, foreseen and foredeclared, of these various "gifts" by Christ. *He saith*] Who saith? The Holy Spirit, in Psa. lxxviii, 18. *When he ascended*, etc.] The apostle does not quote the passage literally, but substantially; and its application to Christ shows, that if it were not written exclusively of him, it had at least some reference to him. It was as our mediator that he "ascended" and received "gifts;" and it is in that character that as then, so now, he dispenses to men the gifts procured for them by his own vicarious death and intercession. The Christ is here represented as a conqueror who, having defeated his enemy, re-

up on high, he led captivity captive, and gave gifts unto men.

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

turned in triumph to his former habitation in heaven. *He led captivity captive*] He overcame and led captive him who had formerly led others captive; referring, probably, to death. In like manner the inspired writer calls on Barak, Judges v, 12: "Arise, Barak, and lead thy captivity [those who had recently oppressed Israel] captive." *And gave gifts unto men*] Spoken, perhaps, with special reference to those remarkable "gifts" poured upon the disciples on the day of Pentecost, (Acts ii, 1-4, 38,) and which were the first strongly marked results of Christ's ascension some ten days before. The figure is drawn from the custom of dividing among the conquerors the spoils taken from the vanquished enemy.

Verse 9. *Now that he ascended, what is it, etc.*] What does it imply but that he had descended. *Into the lower parts of the earth*] Much difference of opinion exists as to the precise meaning of this phrase. Some understand by it what has been termed "Christ's descent into hell;" others take it of his being entombed in the grave; others, again, construe it to mean simply his coming down from heaven when he assumed our flesh, and his subsequent dwelling on earth until his death. The latter view meets, we think, all the requirements of the text, and seems most in accordance with the apostle's argument.

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.

11 And he gave some, apostles; and some,

Verse 10. *He that descended is the same also that ascended*] The original is said to be emphatic, denoting He and none other. His identity could not be disputed; neither was his nature changed. In his glorification he is the same compassionate being that he was when, in his humiliation, he was "the man of sorrows." And as then he had "compassion on them that were out of the way," so still he confers on men gifts of priceless value. *Far above all heavens*] The Jews entertained the opinion that there were several regions denominated heaven or heavens more or less elevated. So Paul (2 Cor. xii, 2) speaks of the third heaven. By the expression "above all heavens" we understand to the highest or most glorious of these abodes. *That he might fill all things*] Not, we think, "that he might fill all things" with his divine, spiritual presence, as most commentators interpret, for this he had done before he descended and again ascended; but either that he might "fill" or supply each station in the Church with its appropriate officer, or, with Bloomfield, "that thus he might fill all persons (that is, all believers) with the gifts and graces necessary for them. The reason why the *neuter* was employed in preference to the masculine [*all things* instead of *all persons*] seems to have been that the apostle regarded the persons in question as members of the same mystical body of Christ, the Church."

Verse 11. *And he*] Jesus—the same Jesus whose

prophets ; and some, evangelists ; and some, pastors and teachers ;

body the Church is. *Gave*] Constituted or appointed. "The object of the apostle is not simply to affirm the fact that there are various offices in the Church, or that they are of divine institution ; but also to show that they exist in the form of donations, and are among the peculiar and distinctive gifts which the exalted Lord has bequeathed. The writer wishes his readers to contemplate them more as gifts than as functions."—*Eadie*. *Some, apostles*] Some to be apostles. Not only was the office of Christ's appointment, but the men to fill the office were of his own selection. For some notice of their peculiar qualification see Gal. i, 1, and Eph. i, 1. *And some, prophets*] Not, apparently, so much predictors of future events, as preachers and expounders of the word, who spoke under the immediate impulse of the Holy Ghost. Their instructions being thus rendered infallible, the Church is built on the foundation laid by them as well as on that laid by the apostles, chap. ii, 20. "They were," says Eadie, "inspired *improvisatori* in the Christian assemblies, who, under irresistible impulse, taught the Church, and supplemented the lessons of the apostles, who, in their constant journeyings, could not remain long in one locality. What the Churches gain now by the spiritual study of Scripture they obtained in those days by such prophetic expositions of apostolical truth." Their work would seem to have been chiefly in the Church ; for the apostle says that "prophesying serveth not for them that believe not, but for them that believe ;" though we suppose not useless to unbelievers. *And some, evangelists*] Itinerating preach-

12 For the perfecting of the saints, for the

ers of the Gospel, employed as the immediate assistants of the apostles, who directed their movements. Of this class were, probably, Timothy and Titus; and as the apostle Paul directed them to ordain bishops or presbyters in the several Churches, but gave them no authority to ordain successors to themselves in their particular office as evangelists, they must be reckoned among the number of extraordinary and temporary ministers suited to the first age of Christianity."—*Watson*. The term "evangelist" is used in the New Testament only here and in Acts xxi, 8, and 2 Tim. iv, 5. *And some, pastors and teachers*] Whether these appellations denote two distinct classes, or only two grades of the same class of officers, is a disputed question. Bloomfield considers them to have been of the same rank, but supposes the "pastors" to have been persons holding more influential positions than the "teachers"—as *city* and *country* pastors. They are doubtless the ordinary, as the preceding classes were the extraordinary ministers of the Church.

Verse 12. *For the perfecting of the saints*] The word rendered "perfecting" properly denotes to put in complete order—to make fully ready. All these "gifts" or appointments were made that men might, by their proper use, be fully fitted for the enjoyment and honoring of God, here and hereafter. The expression conveys, therefore, the sense of making these saints "perfect" in all things appertaining to their holy religion. *For the work of the ministry*] That the "work" or service of the ministry might, by this arrangement, be the more efficiently discharged—its "working" be the

work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of

more effective. *For the edifying*] The building up, the making strong and harmonious in all its parts, thus particularly defining the nature of "the work" of the preceding clause. *Of the body of Christ*] The Church; that spiritual temple of the living God, so frequently referred to in this epistle.

Learned men differ widely in their views of the connection and import of the various clauses of this verse; many of them taking the ground that the sentences need to be transposed, so as to read, "for the work of the ministry, for the edifying of his body, in order to the perfecting of his saints." We much doubt whether this liberty should be taken.

Verse 13. *Till we all*] The whole body of "saints," (verse 12,) both of that and of every future age. In the term "*till*" there is probably an intimation conveyed that these "gifts" or appointments of the Christian ministry will continue, in their essential features, until the Church on earth shall be lost in the Church in heaven. *Come*] Arrive at; attain unto: suggesting a continual approach toward that standard of high moral excellence to which all "saints" are called; and which is more particularly defined in the following clauses. *In the unity of the faith*] Rather to unity or agreement of faith, especially, as the context shows, oneness of belief respecting Christ. *And of the knowledge of the Son of God*] Primarily, knowledge of his essential character and dignity; and secondarily, of their own

God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children,

intimate connection with him. A further step forward in the divine life. *Unto a perfect man*] "Perfect" or complete in all the characteristics of the Christian character. *Unto the measure of the stature of the fullness of Christ*] These are figures drawn from the physical growth of the body, employed to set forth growth of the spiritual nature. "The measure of the stature," etc., denotes literally attainment unto the size, and strength, and build, of manhood; and metaphorically, the growth of the immature believer to the moral development of perfected Christian character. "Fullness of Christ," implies, to the full attainment of his requirements. "The apostle having styled the Church Christ's body," says Holden, "he continues the metaphor, declaring that the different orders mentioned verse 11 were designed for the general good of the Church, or body of Christ, (verse 12,) till all those who form that body arrive at that unity of faith, that maturity and full growth of spiritual knowledge and piety, which he calls 'perfect manhood,' and 'the measure of the stature of the fulness of Christ;' that is, the complete standard of the spiritual advancement which the Church of Christ is destined to exhibit."

Verse 14. *That we be no more children*] Be no longer, as children, easily diverted from one course to another; for it is to the characteristic instability of childhood, so unbecoming men, that reference is had. The words are thought, by some, to convey an intimation that those addressed had been, or now were, vacillating in their

tossed to and fro, and carried about with every wind of doctrine, by the sleight of men,

Christian course. *Tossed to and fro*] As waves are tossed about by the winds. *And carried about with every wind of doctrine*] Constantly changing in religious opinions, and consequently more or less in practice. The effect of varying "doctrine" or instruction is here strikingly compared in its influence to that of wind when blowing from no particular quarter, but rapidly veering around, and tossing whatever is subject to its power now this way, now that. The Mediterranean Sea, with which Paul must have been well acquainted, is said to be peculiarly subject to sudden and violent gusts of wind, termed "Levanders," which are of this erratic character. In the use of a somewhat similar figure the apostle, in Heb. xiii, 9, exhorts the converts from Judaism not to be "carried about with divers and strange doctrines;" and the apostle James (i, 6) compares the unstable to "a wave of the sea, driven with the wind and tossed." Stability is a grace of the utmost moment. *By the sleight of men*] "A metaphor," says Bloomfield, "taken from playing at dice. The word, however, had not only that sense, but also that of cogging (or loading) the dice," whereby the inexperienced were defrauded of the game. The point of comparison is, that as the unwary and inexperienced gamester is easily duped by the more practiced one, so these Ephesians, and all other believers of similar character, if they continued to be as children in the knowledge of Christ, would be easily imposed on and led astray by the erroneous teachings of designing men. The elders of this Church had already been cau-

and cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

tioned by Paul to be on their guard against this evil, as related Acts xx, 17, 28-30. *And cunning craftiness*] Artful, sly teachings; denoting that the errors would not be openly inculcated, but in an underhand and wily manner. *Whereby they lie in wait to deceive*] Carefully and secretly wait and watch for an opportunity to accomplish the business in hand. The expression suggests that their erroneous teaching would not be of ignorance, but of settled evil purpose; designed.

Verse 15. *But*] So far from being "tossed to and fro" in uncertainty, and "carried about" with every deceptive doctrine. *Speaking*] Meaning, receiving and maintaining. *The truth in love*] The "truth" referred to is still, we think, not truth in general, or even all religious truth, but especially, as before, the "truth" respecting the character and work of Christ, and their relations to him. *May grow up into him*] Implying a constantly increasing assimilation to him in their moral nature: the partaking more and more of his perfection of character. "Conformity to Christ is the end to be attained."—Hodge. *In all things*] Following the figure of the growth of a body, in all the parts, all the organs and members thereof, so as to secure symmetrical growth: or, looking only at the thing signified, in all particulars; in the inward and outward life. *Which is the head*] Namely, of the entire body of saints, the Church.

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, mak-

Verse 16. *From whom*] From Christ, who is the origin of spiritual life to his people. The apostle here resumes the figure introduced in the 12th and 13th verses, the following out of which had been interrupted by the hortatory matter of the 14th and 15th verses, and declares that the Church, as Christ's body, not only grows to assimilation to him, but derives, also, its support and strength from him. *The whole body*] The entire body, and each individual member thereof. *Fitly joined together and compacted by that which every joint supplieth*] In a literal interpretation, the words "fitly joined" are thought to have special reference to the inter-adaptation of part to part, while "compacted" is supposed more particularly to denote the solidity or strength of the structure when thus "fitly joined." The words "by that which every joint supplieth," have reference both to the various joints, ligaments, and tendons which connect and hold strongly together the various parts, and to the absorbents, arteries, and other vessels by which the body is supplied with nourishment and other means of growth. As "every joint supplieth" some portion of security or nourishment to the whole, we learn that there is nothing superfluous in the body: nothing but what is needful to the well-being of the whole frame. *According to the effectual working in the measure of every part*] The growth being symmetrical in all its parts: each portion of the body receiving and contributing its "measure" or

eth increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the

share to the general and harmonious whole, because each portion is "effectually" or energetically and equally, according to the demands made upon it, supplied with and supplieth the vital power from the source of its life. *Maketh increase of the body*] Through this equitable distribution of the vital energy. *Unto the edifying*] Or building up in health and strength. *Of itself*] "The body itself elaborates the material of its own development. Its stomach digests the food, and the numerous absorbents extract and assimilate its nourishment. The energy is in every part at once, but in every part in due proportion." Dropping the figure, and looking only at the thing signified, we here learn, "that as the body thus grows up to maturity, so the body of Christ, (his Church,) being held together by each member doing his utmost for the good of the whole, grows into a complete spiritual body, fit for the service of Christ, and is upheld by the mutual support and love of the members, under the fostering care and authority of its head."

Verse 17. *This I say therefore*] Expositors are not agreed on the connection of this verse: some connect it with verse 1; others think it follows naturally from the matter immediately preceding. This seems to us the more likely conclusion. *And testify in the Lord*] To "testify" usually means, to bear testimony or witness; here it appears to mean, solemnly to enjoin, as one does who swears a witness. "In" has, probably, the sense of *by*: "*by the Lord*;" by his authority,

Lord, that ye henceforth walk not as other Gen'tiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through

and by your duty to him. The whole is a solemn adjuration. *That ye henceforth walk not as other Gentiles walk*] To "walk" in a certain way is a frequent Scripture form of denoting a course or habit of life. So the direction to "henceforth walk not as other Gentiles," is an injunction no longer to live as they—not longer to do as they do: although they had so done when themselves "dead in trespasses and sins." The "other Gentiles" denotes, of course, the unconverted or heathen Gentiles, whose licentiousness and ungodliness are set forth in the description following. *In the vanity of their mind*] "Mind," here, should not be restricted to the intellect; it includes the whole spiritual or emotional nature; and by walking in "vanity" of mind, we understand in the pursuit of worthless and empty things, unsatisfying and unreal.

Verse 18. *Having the understanding*] The higher intellectual nature. *Darkened*] Bloomfield says the original literally means, *befooled*; indicating not only an obscuration which kept spiritual things from being perceived in their proper form and character, but which also presented those that were seen as distorted and hateful objects. *Being alienated*] Estranged from—made alien to. *The life of God*] That spiritual life of which God is at once the giver and supporter. "That life from God," says Eadie, "which existed in unfallen man, and re-exists in all believers who are in fellowship with God—the life which results

the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness.

from the operation and indwelling of the Holy Ghost." *Through the ignorance that is in them*] This is assigned as the ground of the alienation just mentioned. Ellicott suggests that the words "in them" "seem intended to point out the indwelling, deep-seated nature of the ignorance," which, as appears from the next clause, was of a wilful and malicious character. *Because of the blindness*] Rather, hardness, callousness, as the word is usually rendered; thus denoting insensibility. See Mark vi, 52; viii, 17, etc. *Of their heart*] Of their moral affections. Indulgence in sin had hardened them against divine impressions, had produced ignorance of God, and alienation from that spiritual life which exists only in connection with him.

Verse 19. *Who being past feeling*] No longer sensible of pain for wrong-doing, but who have arrived at that state of moral apathy and deadness which takes place when men cease altogether to regard their obligations to the Supreme Being. *Have given themselves unto lasciviousness*] To gross sensuality—to wantonness. *To work all uncleanness*] To engage in all forms of sin, with especial reference to sexual vice, and that as a pleasant service. The refinements of the highest civilization among the voluptuous Greeks restrained them not from this gross immorality. *With greediness*] Eagerness of desire. Because the word here rendered "greediness" properly denotes desire for more, many expositors

- 20 But ye have not so learned Christ;
 21 If so be that ye have heard him, and
-

translate it by the corresponding term covetousness, and understand the apostle to assert that those whom he is describing were not only lascivious, but that they followed this evil course from sordid motives as well as from beastly inclinations. We know not that it is necessary to put this construction, though such vices usually go together, and are frequently so classed by Paul; as, for instance, chap. v, 5; Col. iii, 5; 1 Cor. v, 10.

Verse 20. *But ye*] Ye saints; ye converted Ephesians: spoken with distinct and emphatic contrast to those unconverted and feelingless heathen. *Have not so learned Christ*] Some commentators understand by this, "Have not so learned the doctrines of Christ;" others maintain a distinct reference to our Lord himself. "We can only regard Christ as the object which is learned, the *content* of the preaching, so that the hearer, as it were, takes up into himself and appropriates the person of Christ himself."—*Ellicott* and *Ols-hausen*. Says Hodge: "As the Scriptures speak of preaching Christ, which does not mean merely to preach his doctrines, but to preach Christ himself, to set *him* forth as the object of supreme love and confidence; so 'to learn Christ' does not mean merely to learn his doctrines, but to attain the knowledge of him" as our Redeemer and Saviour. For a somewhat similar, though not identical, expression, see Col. ii, 6, "As ye have *received* Christ Jesus the Lord," etc.

Verse 21. *If so be that ye have heard him*] Rather, "if, indeed," or, "if, as I take for granted." The ex-

have been taught by him, as the truth is in Je'sus:

22 That ye put off concerning the former

pression neither intimates doubt nor assests that they "had heard," but is to be taken as the apostle's mode of saying that he does not question the fact but assumes it. The words "ye have heard" Christ, do not necessarily imply that they had literally "heard" his voice by any direct communication from himself, but merely that they had heard him through his constituted ambassadors, the apostles and other teachers commissioned by him to proclaim his Gospel. There is an implication, however, that they had *so* heard as to receive him. *And have been taught by him*] Rather, "in him,"—in union with him; denoting both their communion with Christ, and those further and clearer teachings they had received since they first "heard" him. *As the truth is in Jesus*] The truth as it dwelt in Jesus, as an inherent and distinguishing character. "Embodied, as it were, in a personal Saviour, and in the preaching of his cross."—*Ellicott*. The *nature* of that truth is more specifically mentioned in the verses following.

Verse 22. *That ye put off*] Cast away from you, as ye would a garment no longer fit for use. *Concerning the former conversation*] The former views and habits of life. The reference is to the change of principles and manners required by Christ of all his followers, as an essential qualification of oneness with him. *The old man*] The old nature, dispositions, and affections. For a similar use of terms, see Rom. vi, 6; Col. iii, 9. *Which is corrupt*] The leading idea of the original is, wasting—tending to destruction. It is employed to

conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

denote approaching decay. This is the case with man, morally, in a state of nature. The evil that is in him is constantly increasing, unless "put off," and leading further and further from God. *According to the deceitful lusts*] According to their workings—as they are indulged. These "lusts," or, as is here to be understood, evil desires of all kinds, especially sensuality, are happily termed "deceitful," because they fail of realizing to their possessor the expected benefit and satisfaction.

Verse 23. *And be renewed*] Made anew, brought into that *degree* of moral conformity to God in which they could serve him "in righteousness and true holiness." This grace is wrought in every faithful believer's heart by the influence of the Holy Spirit, and hence is properly spoken of in Titus iii, 5 as "the renewing of the Holy Ghost." *In the spirit of your mind*] Some take this expression to denote the controlling principle of the mind: in the language of Turner, "the motor which determines the will." Hodge says, "The spirit of the mind is its interior life: that of which the mind, heart, soul, are the modes of manifestation." Mr. Wesley designates it as "the very ground of your heart." All these take the "spirit" spoken of to be, not the Holy Spirit, but their own spirit. Others, however, as Elliott, render "*by* the Spirit of your mind," and understand the Holy Ghost to be meant by the appellation, "which," he observes, "by its union with the human

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

spirit becomes the agent of the 'renewing,' and 'the mind' is the seat of his working." Holden takes, substantially, the same view. We confess our preference for the sense given by the former class of interpreters.

Verse 24. *And that ye put on the new man*] As these Ephesians were before directed to "put off the old man," or depraved fallen nature, so they are here exhorted to "put on," as one would put on a new and seemly garment, "the new man," to don, as it were, a fresh, beautiful, and holy nature. This "new man" is not, as some suppose, Christ; but that Christian principle and character which is the direct opposite of the "old man," and is the result of the Holy Spirit's influence upon the mind and heart of the converted. In other words, it is entire sanctification. *Which after God*] Meaning, after the pattern of his own moral perfections; resembling him, as a good likeness resembles the original. See Col. iii, 10. *Is created*] Not merely reformed, but newly made. Nothing short of this can reach the case. It is not unlikely that the apostle had in mind the account of man's original creation, as recorded Gen. i, 27; and he may have designed to suggest a comparison between that act of divine beneficence and power and that of the new spiritual creation here discussed. *In righteousness and true holiness*] These are given as tokens and characteristics of the divine image, and show in what man's resemblance to God consists. "Righteousness" is a right state of mind, leading to right action. "Holiness" involves the

25 Wherefore putting away lying, speak

ideas of piety toward God, and purity of affection and life. The word rendered "true" in the expression (righteousness and true holiness) stands in the same relation to both terms, and if taken as a mere qualifying phrase, the rendering should be, "true righteousness and true holiness." Most modern commentators, however, consider "the truth," here, to be used by Paul as the opposite of "the deceit" spoken of in verse 22.* "Righteousness and holiness of the truth" would then mean that righteousness and holiness which "the truth" has, or which it produces.†

Verse 25. *Wherefore*] Seeing you are thus enjoined to be conformed to the divine image. *Putting away lying*] Including all forms of deceit or falsehood. A tendency to deception is one of the most general characteristics of the unrenewed heart. Psa. lviii, 3, "The wicked go astray as soon as they be born, speaking lies." Even the more refined and moral of the ancient philosophers hesitated not to teach that when a lie could

* Is it not more likely, that in the use of this term St. Paul had in mind the phrase he had employed before, verse 21, "as the truth is in Jesus?"—*Turner*.

† This passage is of special doctrinal importance, as teaching us the true nature of the image of God in which man was originally created. That image did not consist merely in man's rational nature, nor in his immortality, nor in his dominion; but specially in that righteousness and holiness, that rectitude in all his principles, and that susceptibility of devout affections which are inseparable from the possession of the truth, or true knowledge of God. This is the scriptural view of the original state of man, as opposed, on the one hand, to the Pelagian theory that man was created without moral character; and on the other, to the Romish doctrine that original righteousness was a supernatural endowment not belonging to man's nature.—*Hodge*.

every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

be made profitable it was better to lie than to speak the truth. "*Good is better than truth.*"—*Proclus*. And Plato is quoted as teaching that "he may lie who knows how to do it in a suitable time." *Speak every man truth with his neighbour*] A quotation, probably, from Zechariah viii, 16. The Christian religion enjoins in the most emphatic manner the strictest truthfulness. "All liars shall have their part in the lake which burneth with fire and brimstone," (Rev. xxi, 8,) is its solemn warning. The term "neighbour" here, as the clause following shows, is not to be understood of men generally, but of Christian brethren. *For we are members one of another*] And as such are bound not to injure any one, but to seek the good of the whole body. "The force of the exhortation does not rest on any mere ethical consideration of our obligations to society, or on any analogy that may be derived from the body, but on the deeper truth, that in being members of one another we are members of the body of Christ; of him who declared himself "the Truth and the Life."—*Ellicott*.

Verses 26, 27.] In the directions here given the apostle makes three points: 1. That sinful anger should be avoided; 2. Not to cherish anger or wrath; 3. That they should guard against giving Satan any advantage over them. *Be ye angry, and sin not*] "Anger" is a vehement emotion, leading us strongly to condemn some person or conduct. Our version of Psalm iv, 5, "Stand in awe, and sin not," would per-

27 Neither give place to the devil.

haps be better rendered, as by Dr. Alexander, "Rage and sin not;" "that is," says Hodge, "do not sin by raging." Should the same mode of exposition be applied here it would give, as the sense of the passage, "Be angry, but not sinfully so:" thus intimating that all anger is not sinful. And undoubtedly there may be warm displeasure, so as to justify the calling it anger, which is not wrong. So anger is attributed to the Most High, Deut. ix, 20 and elsewhere; and Jesus is said to have been "angry" with the Jews, Mark iii, 5. So good men not only may, but should be angry at violations of God's law; for instance, at deliberate falsehood, as the context may have suggested to Paul, but there need not be sinful anger. Mr. Wesley says, "If we are angry at the person, as well as at the fault, we sin." Can the distinction be always made? and if it could, should it be? Are we to be angry at a lie, but regard the liar with complacency? We think not. Not only the act, but the actor, should be the subject of displeasure, but in neither case should that displeasure be a sinful or malicious one. "Strong displeasure against evil-doers, provided it be free from hatred and malice, and interferes not with a just placableness, is blameless."—*R. Watson. Let not the sun go down upon your wrath*] Rather, "your irritation or exasperation," (*Ellicott*,) which is usually a more short-lived emotion. Hodge renders, "paroxysm or excitement." The idea is, See to it that your anger—mind, *sinless* anger—be but temporary; do not carry it to the following day. If the clear, simple injunction given in these few words were borne ever in mind by Christ's followers, how much of trouble and maliciousness

28 Let him that stole steal no more: but rather let him labour, working with *his* would be avoided. · *Neither give place to the devil*] To “give place” is, here, to yield, to give way; to remove, as it were, all barriers against the admission of the great spiritual enemy, and to admit him to a resting-place in the bosom. This they do who indulge unnecessary or continued “wrath.”

Verse 28. *Let him that stole* (rather, that “steals,” the verb being in the present tense,) *steal no more*] A standard of morality being now given him for his regulation which allows of no wrong-doing. The Christian religion provides safeguards both for morals and for the rights of property; and without a proper regard for both, neither is safe. It is generally conceded that all kinds of overreaching are included in the direction here given. *But rather let him labour*] Namely, in some honest and useful calling; and thus remove the greatest provocative not only to the crime specified, but to others, for idleness is the prolific source of many vices. *Working with his hands*] His *own* hands, which had been prostituted to the acquiring gain unlawfully. Paul elsewhere (2 Thess. iii, 10) lays down the principle, “if any would not work neither should he eat,” and it is clearly proper that no one should be allowed to burden others who is able to support himself. But we ask, Is it not one of the duties of government to see that every such citizen, or dweller under its jurisdiction, is provided with employment, that he may not be compelled to become a charge on the private benevolence of his fellow-men? *The thing which is good*] “Good” in itself, as keeping from temptations to wrong-doing; “good” as furnishing the means of honest livelihood; and es-

hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God, pecially "good" as opposed to the *evil work* of the thief. The expression "good" probably denotes that which is useful and profitable. *That he may have to give to him that needeth*] That is, if the needy one be *unable* to earn his support. It would thus appear that the Christian is to labour not only, or even chiefly, for the supply of his own wants, but for the benefit of others, if needy. This direction strikes at the root of selfishness.

Verse 29. *Let no corrupt communication, etc.*] No foul speech. The injunction is not to be limited to *obscene* words, but is to be taken as including all remarks offensive and injurious to virtue and purity. Loose innuendoes and coarse jests make as much against good morals as do the coarser modes of speech. *But that which is good*] Suitable, adapted. *To the use of edifying*] Literally, "for edification of the need." The communication should not only be edifying in itself, but suitable to the occasion and persons. It **MUST NOT** be injurious; it *should not* be merely harmless. The next clause describes what it ought to be. *That it may minister grace unto the hearers*] To "minister grace" is not merely to please or find favour with, but to profit. Conybeare says, "literally, to build up;" giving the sense of establishing. Others prefer "blessing."

Verse 30. *And grieve not the Holy Spirit of God*] To "grieve" a person is to wound his feelings, to cause

whereby ye are sealed unto the day of redemption.

him painful emotions by some misconduct. Grief can only be felt by one interested in us, one who loves us. The attributing *such* an emotion to the Holy Spirit shows him to be a person, and also that he regards us with affection. Whether or not the admonition "not to grieve" him be, as many suppose, merely a figurative expression, adopted in condescension to the modes of thought common among men, we cannot say; but we believe that, in the language of Mr. Wesley, "though there is not anything of what we call passions in God, there is something that will answer the ends of them. By 'grief,' therefore, we are to understand, a disposition in God's will, flowing at once from his boundless love to the persons of men, and of his infinite abhorrence of sin." *Whereby ye are sealed*] Rather, "by or through whom, not 'whereby,' as in our common version, which was wrongly altered from the *by whom* of all the *old English* versions."—*Bloomfield*. Eadie and Ellicott render, "In whom ye were sealed;" the expression denoting, according to the latter, "the holy sphere and element of the sealing." The term "sealed" seems to be a metaphor drawn from the practice of tradesmen of marking or sealing goods, that so the manufacturer or tradesman might be readily known and ownership proven. Others take the term in the sense of security, as the sealing of a bond or covenant makes sure its provisions or penalties, and thus draw from it confirmation of the doctrine of the necessary final perseverance of the saints. We prefer the sense growing out of the former illustration—that of acknowledgment and ownership. The term has no ref-

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice :

erence to baptism or any other human ordinance, but to that "witness of the Spirit" in the heart of the believer, whereby is given to him a conscious and joyous sense of acceptance with and adoption by God. *Unto the day of redemption*] The time of the full and open recognition of the saints, after the decisions of the judgment-day. The "sealing" is, for the present, the acknowledgment of the Spirit that they are Christ's, and furnishes to the believer a pledge of that more open approval and claim which shall follow if he continue faithful. Doddridge understands by this "day of redemption" the resurrection; we confess a preference for the view above given.

Verse 31. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice*] Bloomfield thinks "there is here a sort of climax, proceeding from sourness of spirit and manner to brawling and gross abuse." "All bitterness"—every form of it, not merely as shown in expressions, but, as the context suggests, in feeling and disposition. The term "is a figurative one, denoting that fretted and irritable state of mind that keeps a man in perpetual animosity, that inclines him to harsh and uncharitable opinions of men and things."—*Eadie*. "Wrath and anger"—The distinction made between these two passions is, that the former is the more sudden and tumultuous emotion, the latter a more settled, resentful hostility. "Clamour and evil speaking" proceed usually from anger; the difference between their manifestations is, that "clamour" is outspoken, noisy, boisterous in

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

its exhibition; while "evil speaking," or rather that form of anger which prompts to evil speaking, is more inward and quiet, but a deeper and more vindictive feeling. "Malice"—malevolence; a desire to injure. The most devilish passion of the lot.

Verse 32. *And be ye*] Rather, "But become ye."—*Ellicott, Fadie, etc.* *Kind one to another, tender-hearted, forgiving one another*] A trio of virtues the very opposites of the foregoing vices. "Kind"—sweet in disposition, gentle in manner, ever ready to oblige. "Tender-hearted"—compassionate, sympathetic, entering into the sorrows or joys of others and sharing them. "Forgiving"—overlooking and pardoning offences. *Even as God...hath forgiven you*] In like manner and for this reason. There is here both an argument and an example; the example these and all other Christians are bound to imitate; to the argument they must give assent. These form the standard of forgiveness to all the disciples of Christ. And as our sins against God are far more aggravated and numerous than are the offences which may be committed against us, and yet we have received, or had proffered us, a free, full, entire pardon, so full and entire is to be our forgiveness of others. (Matt. vi, 15; xviii, 23-35.) The expression "for Christ's sake" is by most recent expositors rendered "in Christ," and is explained "in giving him to be a propitiation for our sins;" thus still assuming Christ's atoning sacrifice to be the ground of that abundant forgiveness provided for men.

CHAPTER V.

The apostle exhorts to an imitation of God's character ; to an avoidance of all impropriety of conduct or language ; directions to reprove wrong, and to seek occasions for doing good ; mutual obedience enjoined ; the relations of husbands and wives, illustrated by the relation existing between Christ and the Church.

BE ye therefore followers of God, as dear children ;

2. And walk in love, as Christ also hath

Verse 1. *Be ye therefore followers of God*] The connection of these words with the verse immediately preceding is so close, that the sense is somewhat marred by making them the beginning of a new chapter. The word "therefore" has reference to the forgiveness just mentioned, and to that change of relation which, in consequence, had taken place ; as though the apostle had said, Seeing ye are thus forgiven, and have been adopted by God as his children, become imitators of him, and "walk" not in bitterness and wrath, but in love. The word rendered "followers"—more exactly *imitators*—has the sense of copying, as a learner is expected to follow the model set before him. *As dear children*] Children are apt to imitate the conduct of their parents. So these Ephesians were to imitate, or copy after, the moral character of God ; especially, we presume, in this attribute of forgiveness.

Verse 2. *And walk in love*] Namely, with each other. Their whole life was to be governed by this principle, so that nothing contrary to its dictates shall be done. *As*

loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or

Christ also hath loved us] Whose love is the pattern and rule of theirs. "As" may not mean to the same extent, but in like manner. Their love to each other was to be of the same unselfish, self-denying nature. *And hath given himself for us*] Yielded himself to death in their stead and for their benefit. "Greater love hath no man than this." Thus each of those to whom Paul addressed this letter might have said, in the apostle's own appropriate language, (Gal. ii, 20,) "who loved me, and gave himself for me." *An offering and a sacrifice to God*] Thus making reconciliation; for as under the law, so under the Gospel, "without shedding of blood there is no remission;" and that Christ's death was vicarious and expiatory the New Testament abundantly demonstrates. Rom. iii, 24-26; v, 8-10; 1 John ii, 2. The terms "offering and sacrifice" denote, probably, the completeness of the atonement. *For a sweet smelling savour*] An odour of a sweet smell; an expression importing the acceptability of the offering. The phrase is based on the peculiar sacrificial idiom of the Old Testament. See Gen. viii, 21; Lev. i, 9, 13, 17; ii, 9, etc.

Verse 3. *But fornication*] Sexual intercourse between unmarried persons. *And all uncleanness*] All wantonness in thought or act. The apostle's frequent reference to these fleshly vices suggests how prevalent they were, and how offensive they are in the estimation of a holy God. *Or covetousness*] It is much disputed whether this has reference to the vice of covetousness, properly

covetousness, let it not be once named among you, as becometh saints ;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient : but rather giving of thanks.

so-called, or whether the apostle meant by it insatiable desire for further indulgence of the sins just named. Most commentators, however, understand it of greed of wealth, though some of deserved celebrity take the other view. *Let it*] Each class of crime enumerated. *Not be once named*] Not even spoken of with approbation, much less committed. A strong indication of the utter unfitness of such traits to Christian character. *As becometh saints*] Persons whose profession and supposed habits lead to the cultivation of holy desires and conduct.

Verse 4. *Neither filthiness*] Obscenity and indecency of every kind, whether in word, gesture, or deed. *Nor foolish talking*] This does not mean mere idle or senseless conversation, but “foolish” in the sense of irreligious—lacking in moral propriety and decorum. *Nor jesting*] “Literally, well-turned speech; signifying witty, humorous remarks. But most probably St. Paul applies it chiefly in its sense of light and indecorous conversation—unobjectionable words used to convey an indecent or improper meaning.”—*Turner*. Such wit is, says Chandler, “by being thought ingenious, the more dangerously corrupting.” *Which are not convenient*] Not suitable; not in accordance with their holy calling and position as children of God. *But rather giving of thanks*] Not, as some suppose, pleasant or instructive discourse, but thanksgiving to God; “vocal expression of grateful emotion. The Christian life is one of continuous recep-

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who

tion of benefits, and should prompt to continuous praise. Were this the ruling emotion, an effectual check would be given to such sins of the tongue as are here condemned."—*Eadie*.

Verse 5. *For this ye know*] An appeal to their own consciousness for confirmation of the statement he is about to make. *That no whoremonger*] One who carnally associates with fallen women. *Nor unclean person*] One addicted to vile imaginings and habits. *Nor covetous man*] See on verse 3. *Who is an idolater*] This declaration is by some commentators referred equally to the "fornicator," the "unclean person," and the "covetous man;" and Hodge says that the grammatical construction will allow the application of the term to each class. "But," says he, "it is not natural, and not consistent with the parallel passage in Col. iii, 5, where the apostle singles out covetousness from a list of sins, and says, 'It is idolatry.' This, too, has its foundation both in nature and in Scripture. The analogy between this supreme love of riches, this service of mammon and idolatry, is more obvious and more distinctly recognized in Scripture than between idolatry and any other of the sins mentioned. It is well that this should be understood, that men should know that [one of] the most common of all sins is the most heinous in the sight of God." The essence of idolatry is, the putting any other thing in the place of God; so that the love, trust, and devotion of the soul is placed on that, instead of on him. *Hath any inheritance*] And can have none. An "inheritance" is a patrimony, or property descending from father to child, or nearest heir. So the bliss

is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

of heaven, that "incorruptible inheritance" of the child of God, is thus termed, because, as such "child," the Christian is an heir of God. *The kingdom of Christ and of God*] "According to the established idiom of the Greek language, this should be rendered 'in the kingdom of him who is Christ and God;' which is an express declaration that Christ is God."—*Holden*. So also, substantially, *Bloomfield*.

Verse 6. *Let no man deceive you with vain words*] Properly, with empty words or reasonings; fallacious and injurious. The meaning would seem to be, with sophistical reasonings on the harmlessness of the desires and practices just condemned. *For because of these things*] On account of their evil nature and tendency; they could not, therefore, have been of an indifferent character. *Cometh the wrath of God*] His just and fearful judgments, the result of his "wrath" or displeasure. We suppose the allusion is both to the present inflictions to which such lives expose men, and to those penalties which are threatened against them in the life to come. This is a fearful expression. *Upon the children of disobedience*] Upon those persons disobedient to the principles and practices of the Gospel generally, and especially in the particulars enumerated.

Verse 7. *Be not ye therefore*] Because of this coming wrath. *Partakers with them*] Namely, in the sins prohibited. The import of the word rendered "partakers"

8 For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;

9 (For the fruit of the Spirit is in all goodness and righteousness and truth;)

is not, however, to be limited to association with them, as partners in transgression, but is to be understood as an admonition not to be drawn into similar wrong doing.

Verse 8. *For ye were sometime darkness*] "Darkness" is a frequent symbol, in Scripture, of ignorance, of sin, of misery; and the declaration that they themselves were "sometime," or formerly, "darkness," contains an intimation that they were once as low in moral character as now are those whose vices the apostle holds up to reprobation. The reminder may also be designed as an admonition to great carefulness, that they do not relapse into their old habits. *But now*] Used in contradistinction to their former state. *Are ye light in the Lord*] "Light" is indicative of knowledge, holiness, joy; being the opposite of "darkness." In being "light in the Lord," the apostle intends to assert that in consequence of their union with Christ they are introduced into a state of purity and happiness.

Walk as children of light] As persons of knowledge and purity of character.

Verse 9. This verse we take to be illustrative of the last preceding clause, showing what Paul meant by "walking as children of light," namely, exhibiting "goodness, righteousness, and truth." Being parenthetical, the consecutive verse to the eighth, in order of direction, is the tenth verse. *For the fruit of the Spirit*] Or, as most commentators now agree, and as

10 Proving what is acceptable unto the Lord.

many also of the older ones affirmed, the passage should be rendered "fruit of light," by which is meant, the results it produces. *Is in all*] In all those whom it rightly influences. *Goodness and righteousness and truth*] "The whole of Christian morality is presented under its three great aspects, the good, the right, the true."—*Ellicott*. "Goodness," says Eadie, "is that moral excellence which springs from religious principle, and leads to kindness or generosity. It may here stand opposed to that dark and malignant passion, malice." Chap. iv, 31. "Righteousness" he describes to be "moral rectitude," and places it in contrast "not only with theft and covetousness, but with all defective sense of obligation." We have no objection to this if the "moral rectitude" be taken of the state of mind, and not united to outward acts. "Truth" stands opposed to insincerity and dissimulation—the "lying" of chapter iv, 25.

Verse 10. The connection of this verse is with the eighth. *Proving*] Testing, trying; denoting a close examination of their "walk," so as to be assured that it was right. *What is acceptable unto the Lord*] This is the great question for the Christian to determine in all his conduct: Is this or that "pleasing to the Lord?" That by the latter term we are to understand the Lord Jesus Christ is clear from verse 8, where those addressed are said, in consequence of their union with him, to be "light in the Lord." "This, therefore," says Hodge, "is one of the numerous passages in the New Testament in which Christ is recognized as the Lord of the conscience, whose will is to us the ultimate stand-

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

ard of right and wrong, and to whom we are responsible for all our inward and outward acts."

Verse 11. *And have no fellowship with the unfruitful works of darkness*] "Fellowship" is intimate intercourse with any one; but we understand the apostle as not only admonishing his Ephesian converts against intimacy with the "unfruitful works of darkness"—meaning *workers*—but against *any* connection with them. Bloomfield says the original signifies "to partake either by practicing or countenancing." Macknight, quoting Chandler, says "that the Greeks used this word [the word rendered fellowship] to denote 'a participation in their religious rites and mysteries.' Wherefore, by this precept the Ephesians were forbidden to enter into any of the heathen fellowships." We think there is no evidence of any allusion to heathenish religious rites. By "unfruitful works" is not meant barren, but *pernicious* works; and the expression forms a contrast to that of the "fruits" spoken of in verse 9. *But rather reprove them*] And that not merely by a *virtual* condemnation, as exhibited by your own holy lives, but by explicit rebuke, and that so strongly as to produce conviction; such being, it is said, the import of the original. The reproof was to be directed, of course, against the *workers* as well as the "works" of sin.

Verse 12. *For it is a shame even to speak of those things which are done of them in secret*] The word "for" assigns a reason for the prohibition of the preceding

13 But all things that are reprov'd are
verse: "Have no fellowship...for it is a shame," etc. By the declaration, "It is a shame *to speak* of those things," etc., we understand, a shame to speak of them in any other way than that of reproof or condemnation; thus agreeing in sentiment with the admonition of verse 3: "Let it not be once named among you," etc. What "the things" hinted at were, does not appear; but most probably the reference is to some of those "works of darkness" or sin, glanced at in the preceding verse, of so gross and shameful a character that even these licentious Ephesians were driven to practice them only "in secret." The idea of Macknight, that they were rites connected with their idolatrous worship, while plausible, is hardly sufficiently probable to be generally adopted. The "doers" of the "shameful things" are the performers of the "unfruitful works" of the preceding verse.

Verse 13. *But all things that are reprov'd*] Meaning "all *the* things" above directed to be reprov'd; for, in the language of Holden, the sense is "that all *these* things, or shameful practices, (verse 12,) being reprov'd by the light of divine truth, 'are made manifest,' or exposed in their true character, and shown to be sinful and abominable." *Are made manifest by the light*] To "make manifest" is, to make clear or plain to the judgment of the beholder. The expression "by the light" seems to denote, by the upright views and conduct of those who were "children of light," (verse 8,) which virtuous opinions and exemplary conduct had been produced by the Gospel, and caused a moral light to be shed on the "works of darkness" or sin, revealing them in their true character. Many commentators un-

made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that

derstand the expression "all things that are reprovèd are made manifest by the light," to denote that those "things," or rather the performers of them, are, by such reproof, convinced of their wrong-doing, and changed from darkness to light. We do not so understand the apostle; but think him simply to declare, that by the reproof their guilt is made apparent, without stating whether reformation is produced or not. *For whatsoever doth make manifest is light*] A form of speech drawn from the effect of natural light, which exposes to view objects which had been hidden or obscured. Coneybeare renders, "For whatsoever is shone upon and made manifest becomes light;" and adds in a note, "Such appears to be the meaning of this difficult verse, namely, that when the light falls on any object, the object itself reflects the rays; implying that moral evil will be recognized as evil by the conscience, if it is shown in its true colours, by being brought into contrast with the laws of pure morality." Doubtful.

Verse 14. *Wherefore*] On which account; since reproof is so necessary and may be so salutary. *He saith*] Meaning, we suppose, God the Holy Spirit saith. The marginal note of our translators is, "*it saith*;" denoting, apparently, the Scripture saith. The sense is the same whichever word is adopted. Most expositors agree in the opinion that Paul had in mind, when he penned this sentence, some one or more passages of holy writ, and quoted the substance or import, though not the exact language, of such passage or passages. The reference is usually thought to be to such passages

sleepest; and arise from the dead, and Christ shall give thee light.

as Isa. ix, 2; xxix, 10; lii, 1; and especially to Isa. lx, 1-3, which see. "As the idea is quoted from Scripture," observes Turner, "he [Paul] does not hesitate to employ the usual formula. In a similar way St. Matthew employs another formula in ii, 23: 'That it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.' It is well known that the Old Testament contains no such words; but the *idea* conveyed thereby, namely, that the Messiah should be 'despised and rejected of men,' frequently occurs. In James iv, 5, also, no direct quotation is made, though the full form is used, 'the Scripture saith.' The phrase under examination, 'wherefore he (or it) saith,' may be employed by St. Paul to convey a general thought." *Awake thou that sleepest*, etc.] A state of sleep is, in Scripture, like one of "darkness" or "death," sometimes used to denote a condition of ignorance of, and insensibility toward, God; so here these doers of "works of darkness" are called upon to arouse from their moral stupidity and death, and to awaken to that state of spiritual "light" or life which God proffers. The means of this "awakening" would seem to be the effulgence of the light which should burst upon them. For an illustration, see the case of the man with the withered hand, recorded Mark iii, 1-3. The command was given him to stretch forth the powerless arm, and in the effort the "hand was restored whole as the other." So here these heathens, by obeying the call to arise from spiritual death, would receive spiritual life. *Christ shall give thee light*] Mental and spiritual illumination. This phrase, which, says Turner, "is beau-

15 See then that ye walk circumspectly, not as fools, but as wise,

tifully expressive of daybreak and sunrise, agrees well with the figure in Isa. lx, 1."

[We are not sure but the exhortation, "Awake thou that sleepest," etc., is to be here applied to the Ephesian converts, not only because it seems to be applied to the Church, by Isaiah, but especially because it may contain a call to activity on their part, in causing "the light" they had received to shine. The most serious objection to this view is, perhaps, the expression, "Arise from the dead;" but a state of "sleep" or torpor may not unaptly describe those who were not fully awake to their duty. The former view is, however, more probably the correct one.]

Verse 15. *See then*] A call to take heed, to give earnest care. Some connect this verse with the eighth; others with the fourteenth. "Although the connection of the thought is with the preceding verses in general, yet it is also particularly with the direction to reprove vice both by Christian practice and example. 'If you are to reprove the misconduct of others, how circumspect and careful ought you to be yourselves.'"—*Turner*. *That ye walk circumspectly*] "Exactly, with the utmost accuracy."—*Wesley*. The original signifies, "to conduct one's self carefully, cautiously, minding one's steps."—*Bloomfield*. *Not as fools*] Not as unwise persons, who walk heedlessly. "If the Ephesian Christians walked without taking heed to their ways, then they walked as fools do who stumble and fall, or miss the path."—*Eadie*. *But as wise*] Giving attention to their steps. "Wisdom, not in theory, but in practice, was to characterize them." "Both the strictness of their walk, and the way in

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

which that strictness was to be shown, were to reflect the spirit of wise men, and not of fools."—*Ellicott*.

Verse 16. *Redeeming*] Buying, as it were, by diligently improving. *The time*] The opportunity, the fitting season; namely, of reproving the works of darkness and causing the true light to shine. "The expression seems to denote that we are to make a wise use of circumstances for our own good or that of others; and, as it were, like prudent merchants, to buy up the fitting season for so doing."—*Ellicott*. "The admonition clearly is," says Bloomfield, "that they should adopt a discreet and circumspect conduct toward their heathen neighbours; thereby making use of the opportunity afforded of bringing them to the light of the Gospel." *Because the days are evil*] Implying that they were full of danger, either to themselves, as to their safety, in that it was precarious; or to their virtue, being full of temptations, trials, and various hindrances to religion; or else to those whom they were exhorted to strive to benefit, because of the laxity of morals, and the very slight attention paid to the duties of a religious life.

Verse 17. *Wherefore*] For this cause; referring, partially, to the "evil days;" but especially, perhaps, to the obligation resting upon themselves, because of their holy profession, to live circumspectly and usefully. *Be ye not unwise*] The word translated "unwise" is said not to be of precisely the same import as that above rendered "fools;" *that*, according to Eadie, having reference rather to "folly in action and daily walk, while this

18 And be not drunk with wine, wherein is excess ; but be filled with the Spirit ;

signifies a non-comprehension of the principles on which that walk is regulated." Hodge says this latter term "means one who does not make a right use of his understanding ; who does not see things in their true light, or estimate them according to their relative importance." *But understanding what the will of the Lord is*] We suppose this is to be taken of having a correct knowledge of "the Lord's will" in daily duties of any and of every kind and doing it, and is not to be limited to the things condemned in the previous verses. "An acquaintance with the will of God, and a care to comply with it, bespeak the best and truest wisdom."—*Matthew Henry*.

Verse 18. *And be not drunk with wine*] Nor, of course, with any other liquor. As the grape was extensively cultivated in Asiatic Greece, wine formed the usual intoxicating drink of the people, who are said to have been proverbial for drunkenness. *Wherein*] In which drunkenness. *Is excess*] The original means not merely undue indulgence, but dissoluteness or rioting, and is usually so translated. See Luke xv, 13 ; Titus i, 6 ; 1 Pet. iv, 4. There is no reason for supposing, as some do, that there is here reference to any excess indulged in at the love-feasts of the early Christians, or to any abuse of the ceremonial of the Lord's supper. Neither is there any intimation that drunkenness was prevalent in the Church. It is an admonition to guard against a public vice. *But be filled*] Meaning, seek or desire to "be filled," namely, by prayer, temperance, chastity, faith. *With the Spirit*] The influences of the Holy Ghost. There is a contrast suggested between the two

19 Speaking to yourselves in psalms and

states or conditions; for as men are said to be filled with wine when completely under its power, so they are also said to be "filled with the Spirit" when he controls their thoughts, affections, desires. It is in this sense that Stephen is declared (Acts vi, 5) to have been "full of faith and of the Holy Ghost." Turner says a better rendering would be, "be filled in the Spirit," and adds the opinion that St. Paul designedly chose the phraseology as expressing spiritual inspiration, as more fully appears from the next verse.

Verse 19. *Speaking to yourselves*] Rather to one another, probably responsively; or, it may be, in concert. It would thus appear that this direction was to affect their practice, not so much in private as in social gatherings, and most likely in social or public worship, and seems to be founded on the exhortation to be "filled with the Spirit." *In psalms and hymns and spiritual songs*] Whether these three terms are employed to denote as many distinct sorts of devotional compositions is uncertain, though they probably are. The term "psalms," according to Eadie, comes from a word signifying "to strike the lyre;" and is, agreeably to its derivation, "a sacred song chanted to the accompaniment of instrumental music. This specific idea was lost in course of time, and the word retained only the general sense of a sacred poetical composition." "Hymns," observes the same expositor, "are also sacred poetical compositions, the primary purpose of which is praise, as may be seen in those instances in which the verb occurs. Acts xvi, 25; Heb. ii, 12. 'Spiritual songs'—literally, *odes*—are poetic strains of praise." "Eadie supposes that such odes are called spiritual because prompted by the Spirit.

hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto

This may be true in some cases, but it is not necessary to limit the expression to compositions emanating directly from the inspiring Spirit. Whatever harmonizes with Christian principle and character is spiritual; and consequently all religious Christian odes are entitled to this appellation. It is most probable that the apostle employed the epithet in its most comprehensive sense."

—Turner. *Singing and making melody in your heart*] Some take this to import that the affections must go with the outward expressions of the voice; that the singing is to be sincere, earnest, *with the heart*. Others give a deeper interpretation to the direction, and understand the apostle to say that the seat of this melody is to be "in the heart;" that it is to consist in the joyful, inward emotions of the soul, thrilling with a sense of love. The oral expression may indeed often serve to denote this deep feeling, but sometimes it lies too deep for utterance, and cannot find outward expression. "This silent playing in the heart signifies that genuine emotion which ought to accompany sacred joy." Where this is, there is "melody in the heart." "Singing and making melody" are two forms of expressing the same thing, though the latter term may be the more comprehensive. *To the Lord*] The apostle's usual term for Christ. All psalmody or sacred melody is an offering of praise "to the Lord," and is valuable only as it recognizes him.

Verse 20. *Giving thanks always for all things*] Another effect of being "filled with the Spirit;" an emotion of

God and the Father in the name of our Lord Je'sus Christ;

thankfulness being begotten in the heart. Thankfulness is the outward expression of grateful feelings. It also denotes humbleness of mind, because the gratitude from which it springs arises from a conviction of undeserved favour. It is one of the more important Christian emotions. As singing is the natural expression of a joyous heart, so is thankfulness of a grateful one. By the "giving thanks to God for all things," we understand for all things received from him, including trials or afflictions when of his appointment, as well as those things more commonly ranked as benefits. Sin and its consequences form no ground of thankfulness, although the gracious intervention of God in controlling or lessening these does. This thanksgiving, from its very nature and causes, is continuous; we are called on to proffer thanks "always," because we are always receiving fresh incitements to gratitude. *Unto God and the Father*] Rather, "unto God *even* the Father," (*Holden*;) that is, of our Lord Jesus Christ. "This is the covenant title of God under the new dispensation, and presents the only ground on which he can be approached as our Father."—*Hodge*. *In the name of our Lord Jesus Christ*] This expression sometimes denotes, by the authority and warrant of, as in Mark xvi, 17; John xiv, 13, 14; Acts iii, 6; sometimes, because of connection with him, as Acts v, 41; 1 Pet. 4, 14; and sometimes, as here, through his mediation; for as he is the one "mediator between God and man," (1 Tim. ii, 5,) it is through him, as such, that all our intercourse with God is to be kept up, and therefore our thanks to be presented.—*Turner*.

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

Verse 21. *Submitting yourselves one to another*] Not with cringing obsequiousness, or slavish apprehension, but with that humbleness of heart enjoined in Phil. ii, 3: "each esteeming other better than themselves." The teaching is, that there should be no high-mindedness among them; no impatience of proper discipline or control, or usurpation and arrogance; but that, according to the various relations in which they stood to each other, there should be a willing recognition of each other's rights, and that from the following high consideration. *In the fear of God*] The most reliable authorities have, "in the fear of Christ," which is probably the true reading. Thus this "submission" is enforced by the idea of their Lord's appointment, and of the solemn awe with which they regarded his person and authority.

Verse 22. *Wives, submit yourselves unto your own husbands*] The direction of the previous verse, that Christians should "submit to each other," appears to have suggested to the apostle's mind the relative duties, in this respect, of husbands and wives, of parents and children, of masters and servants. Obedience to her husband, on the part of a wife, is by Scripture made full and complete in all things not violative of her obligations to God, and is thus exalted to the rank of a religious duty. That submission, however, is not to be one of slavish fear, but of an intelligent choice, recognizing him to be her head or chief. Col. iii, 18; Titus ii, 5; 1 Pet. iii, 1, etc. The expression "your own hus-

23 For the husband is the head of the bands" denotes, probably, in the language of Ellicott, the "legitimacy, exclusiveness, and speciality of the relation." He is her own husband, even as she is his own wife. Each has the same property and interest in the other.* *As unto the Lord*] Namely, the Lord Christ; not, as some suppose, the lord her husband. This is the measure of the wife's required submission—she is to submit to the will of her husband, "even as" she submits unto the will of "the Lord."

Verse 23. *For the husband is the head of the wife*] And that not only by the command that the woman shall be in subjection, but also by the law of nature. He has priority of origin, 1 Tim. ii, 13; woman was at first made from man, and given to him as his "help-meet"—for his use, Gen. ii, 18, and 1 Cor. xi, 9; and he excels, in all the qualities of leadership or command, vigour, strength, courage, and usually superior mental capacity. "This superiority of the man, in the respects mentioned, thus taught in Scripture, founded in nature, and proved by all experience, cannot be denied or disregarded without destroying society, and degrading both men and women."—*Hodge*. *Even as*] In like manner. *Christ is the head of the church*] Its source of authority—giving to it its laws, and demanding its obedience. We doubt

* The subjection of the wife to the husband is of a nature consistent with the idea of companionship, and circumscribed within the limits of reason and religion. It is not like the relation of master and servant, or slave, but it is the dependence of one true friend upon another, in matters concerning which one has naturally and religiously the superiority over the other, and concerning which they have voluntarily entered into a solemn covenant, mutually binding both the parties.—*Bayley on Marriage*.

wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto

whether anything more than this is intended by the comparison. *And he*] Christ. *Is the Saviour of the body*] The Church. This seems to be assigned as the ground of his headship. Has the remark any relation to the conjugal state? We think not. It seems to us that the apostle made the observation as an independent and unconnected thought—unconnected, we mean, with the previous topic, the conjugal relation—although suggested by it. It is merely a statement of Christ's relation to the Church. But if, as most think, there is still a comparison run between Christ's relation to the Church and a man's relation to his wife, then the sense must be that Christ is the "Saviour of the body," the Church, as its protector and provider, and that the husband is to be in like manner the defender and provider of the wife. Our chief objection to this view is, that Christ is termed in Scripture the "Saviour" only as saving from sin, never as the mere benefactor of his people.

Verse 24. *Therefore*, etc.] The original is not the word ordinarily rendered "therefore," but one usually translated "but," "howbeit," "nevertheless," etc. This passage is not, consequently, a conclusion drawn, or a duty flowing, from certain premises. Perhaps a better term would be "howbeit." The sense would then be, "Howbeit, Christ is the Saviour of the body, the Church, (which the husband is not and cannot be of the wife,) as well as its head, and, as it is therefore properly subject to him, rendering him submission in all things,

Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as

so let the wives be [subject] to their own husbands." *In every thing*] Not merely in any one department or sphere of the social life, but in all things coming within the proper circuit of wifely obligation. The passage does not, of course, mean that the authority of the husband is unlimited. It teaches its extent, not its degree. That extent embraces all departments, but is limited in all both by the nature of the relation and the higher authority of God. "No superior, whether master, parent, husband, or magistrate, can make it obligatory on any one either to do what God forbids, or not to do what God commands."—*Hodge*.

Verse 25. *Husbands, love your wives*] And thus not only save your God-given superiority from degenerating into a hateful tyranny, but rendering that very superiority a blessing. The husband should encourage the wife in the performance of all duties, strengthen her under all infirmities, comfort her under all trials, and be her support in all the walks of life. It is not without reason that the Holy Spirit frequently enjoins upon the husband the cultivation of love to his wife, while he but rarely enjoins this upon the wife toward her husband; for woman "is naturally more affectionate and confiding; love is, with her, a more absorbing passion, taking a deeper and more permanent hold upon her; and under favouring circumstances [and frequently under very unfavourable ones] lives, and grows, and becomes more vigorous by the lapse of time. It is because of this well-known trait of

Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

woman's character that David, celebrating the love of Jonathan to himself, declares it to have been 'wonderful, passing the love of woman.' 2 Sam. i, 26." *Even as Christ also loved the church*] In like manner; ardently and devotedly, tenderly and unselfishly; his love cannot be equalled, it may be imitated. "Here is the true model of conjugal affection."—*Wesley*. *And gave himself for it*] Gave himself to death for the Church, and for all our race; "tasting death for every man."

Verse 26. *That he might sanctify and cleanse it*] "This translation, which in the union of the two verbs (sanctify and cleanse) follows the older English versions, is incorrect. The more accurate rendering would be thus: 'That he might sanctify it, having cleansed,' etc."—*Turner*. Most recent expositors agree with this. In like manner Mr. Wesley renders, "That he might sanctify it (having cleansed *it* by the washing of water) through the word." The term "sanctify" does not here express the atoning character of Christ's death, as it does in Heb. xii, 13, but the communication and infusion of moral purity. *With the washing of water*] By baptism. This "cleansing with the washing of water," or baptism, preceded the sanctification above spoken of, and denotes the removal of the guilt and power of sin; or, in other words, the remission of sin to the recipient of the rite, it being received by faith in the Lord Jesus Christ. True, "faith" is not here mentioned; but the apostle is speaking of, and writing to, "the Church;" consequently, he is speaking of, and addressing, a com-

27 That he might present it to himself a glorious church, not having spot, or wrinkle,

pany of believers. The idea of many expositors, that the apostle, by this "washing," is to be understood as referring to the lustration or bathing of young females just previous to marriage, appears to the writer to be utterly unsupported. *By the word*] The Gospel, with its exceeding rich and precious promises. "This is the *word* which by the Gospel is preached unto you." 1 Pet. i, 25. A corresponding idea is recorded John xvii, 17, where our Saviour is represented as praying: "Sanctify them through thy truth; thy word is truth."

Verse 27. *That he might present it to himself*] The expression "that he might present it," or rather *her*—the Church—is thought to be used in accordance with the eastern custom of having a friend to select the bride, and afterward present her to the bridegroom. (See John iii, 29.) Here, however, it is no inter-nuncio or paranymphe who selects and presents the bride, but the groom himself. "Himself presents her to himself." Some expositors think this presenting is as an offering; but that idea cannot be admitted, because not in keeping with the figure, which is to present her, not as a sacrifice, but as his bride, to be taken into the closest connection with himself, *to be one with him*. We are not sure but that the *true, full sense* of this "presenting her to himself," is the *assuming* her to himself as his own body. The passage may, however, merely denote his acknowledging her as his wife, and the taking her as to his home. *A glorious church*] That is said to be "glorious" which is resplendent, shining. The same term, or rather a corresponding Hebrew word, rendered into Greek by the same term, is used (Exod. xxxiv, 29,

or any such thing; but that it should be holy and without blemish.

30, 35) to denote the shining of Moses's countenance; and in Luke vii, 25 the same word is employed to describe costly and splendid apparel. The passage reminds us of the psalmist's description of the beauty and magnificence of the Church's appearance, when he portrays her under the figure of the King's daughter: "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework." Psa. xlv, 13, 14. As did the psalmist, so also the apostle means to describe the Church as the perfection of beauty and splendour. *Without spot or wrinkle, etc.*] A "spot" is a stain or blemish of any kind, which mars the beauty of the countenance. A "wrinkle" is a fold of the face or forehead, and is the usual accompaniment of age or extreme care. To be "without spot or wrinkle" implies their perpetual beauty and youth. *But that it should be holy and without blemish*] Denoting inward and outward holiness. "Such, then, is to be the ultimate perfection and destiny of the Church. In her spotless purity the love of Christ finds its extreme and glorious design realized. That love which led him to die, in order to bestow pardon and to secure holiness, is not contented till its object be robed in unsullied and unchanging purity."—*Eadie*.*

* "How bright an idea," says Dr. Doddridge, "does this give us of the grand plan and design of Christianity; namely, to bring all the millions of which the Church consists to such a state of perfect virtue and glory that when the penetrating eye of Christ, its great and holy bridegroom, shall survey it, there shall not be one spot, or wrinkle, or anything like it, in the

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own

"But when is this perfection to be for the first time possessed, and when does this presentation take place? The 'church' we understand in its full significance as the whole company of the redeemed, personified and represented as a spiritual spouse. The presentation belongs therefore to the period of the second coming, when the human species shall have completed its cycle of existence on earth; and every one whom the Saviour's all-seeing eye beheld as belonging to his Church, and whom, therefore, he loved, and died for, and cleansed, has shared in the final redemption."—*Eadie*.

Verse 28. *So ought men to love their wives as their own bodies*] That is, as they love themselves. Christ constituted the Church *his* body, and as such "loved" her. Imitating this example, the husband should love his wife, for she, in like manner, is *his* own body. *He that loveth his wife loveth himself*] How so, unless as she is "one body" with himself? It may not be out of place to remark here, that though husband and wife are declared to be "one flesh," it is in a figurative sense, not in a material identification. Neither is it to be understood in any sense inconsistent with their separate subsistence as distinct persons. Neither is this oneness to be so interpreted as to lose sight of the fact that he is the superior and she the inferior person.

Verse 29. *For no man ever yet hated his own flesh*] least to impair its beauty or offend his sight, Where is such a scheme of thought to be found in the world, but in the New Testament and those who have been taught by it."

flesh; but nourisheth and cherisheth it, even as the Lord the church:

That is, no one ever yet failed to love himself. Even the most rigid ascetics never subject their bodies to painful lacerations and mortifications from hatred to them, but in expectation of some great ultimate advantage. It is a form of self-love. The term "flesh," rather than body, as above, was probably used by the apostle in reference to Jehovah's declaration in the first institution of marriage: "They twain [Adam and Eve] shall be one flesh;" a declaration, it will be borne in mind, not to be limited to our first parents, but equally applicable to all who should ever enter into the marriage relation. By the statement "no man ever yet hated his own flesh," taken in connection with the preceding context, the apostle evidently conveys an intimation that the man who hates [does not love] his wife, may be said to hate himself. This would be unnatural and criminal. *But nourisheth and cherisheth it*] The former of these terms strictly denotes to nurture by supplying nourishment, thus ministering to the growth and development of the body. The latter clause signifies "to warm," as a mother does her infant by enfolding it to her bosom. Both terms express tenderness and solicitude, and therefore both are suited to express the care with which men provide for the comfort and wants of their bodies. We must not, however, limit them to these definitions, for certainly more is intended by "nourishing and cherishing" than the mere supplying of food and clothing. Doubtless the terms are intended to signify all the care which man takes to foster life and render it agreeable. *Even as the Lord the church*] Spoken with general reference to the tender love of Christ toward his Church.

30 For we are members of his body, of his flesh, and of his bones.

Eadie, particularizing, says: "Christ nourishes the Church, feeds it with his word, fosters it by his Spirit, gives it the means of growth in the plenitude and variety of his gifts, revives and quickens it by his presence, and guards it by his own almighty power from harm and destruction. Something more, therefore, than food and clothing is demanded from the husband to the wife; he is to give her love and loyalty, honour and support. As Christ nourishes and cherishes his Church, and as every man nourishes and cherishes his own flesh, so the bidding of nature and the claim of religious duty should lead the husband to nourish and cherish his wife." Many of the more ancient and better copies of the Scriptures read *Christ* instead of "Lord;" it is generally accepted as the true reading.

Verse 30. *For we are members of his body*] The word "for" seems to assign the reason of this "nourishing and cherishing" of the Church by Christ as just stated, namely, it is "his body." As, therefore, the universal Church constitutes that body, the individual members of that Church are component parts of that body: "not accidental, but integral parts of his body; united to him, not only as members of his mystical body, the Church, but by the more mysterious marital relation in which Christ, in his natural and now glorified body, stands to his Church."—*Ellicott*. *Of his flesh, and of his bones*] This is confessedly a very difficult passage, and is one which has sorely perplexed the commentators on this book. We present a few of the expositions which appear to us the most scriptural and natural. The first given expresses, substantially,

31 For this cause shall a man leave his father and mother, and shall be joined

the view of Chrysostom, Bengel, Meyer, Holden, Elliott, the language being that of the latter. "These words are cited (in substance) from Gen. ii, 23, to convey this profound truth, that our [the believer's] real (spiritual) being and existence is as truly, as certainly, and as actually, 'a true native extract out of his [Christ's] own body,' (Hooker,) as was the physical derivation of Eve from Adam." Dr. Turner writes: "The whole verse expresses intimate connection, the very closest union, which, as the figure pervading the whole context required, is denoted by terms drawn from physical association. Nevertheless the connection is not physical, but spiritual, and the more perfect and entire on this very account. The spiritual origination of the Church from Christ himself, and its most intimate and indissoluble union with him, are also thus denoted by the apostle." Similar language, to express family and other relationship, may be found in Gen. xxix, 14; Judges ix. 2; and 2 Sam. v, 1.

Verse 31. *For this cause*] What cause? The words are allowed to be a quotation from Gen. ii, 24, wherein it is stated that after Adam had, under divine guidance, given to every beast and bird a name, a deep sleep (or trance, an unnatural suspension of his mental faculties) was caused to fall upon himself, during which the Lord took one of his ribs, and closed up the place with flesh; then took the rib, made into a woman, and brought her unto Adam; who, looking upon her, said: "This is [unlike the other creatures] now bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and

unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself;

his mother, and shall cleave unto his wife; and they two shall be one flesh." Thus predicting that the union now formed should be deemed to exist in like manner in all future marriages. But beyond this there was a design which even Adam did not perceive, namely, that as man and woman were thus united, so, hereafter, should the race separated from God by sin be remarried in the new Adam. "For this cause," therefore, namely, because of this betrothal of obedient, loving souls to Christ, and of their union with him, "the man and wife shall be one flesh" with Christ their spiritual head.

Verse 32. *This is a great mystery*] That is, an event or signification which could not be known by man unless revealed to him. *I speak concerning Christ and the church*] The relation intended to exist between a man and his wife might be inferred from the rite itself; but not that higher, more spiritual relation between Christ and his people, of which it was designed to be symbolical; this is the "great mystery." While, therefore, we can by no means allow that marriage is a sacrament, as the Romish Church teaches, it is evident that its Institutor designed it to be a more holy relation than men usually deem it to be.

Verse 33. *Nevertheless*]. However, as though he had said, not further to enlarge; or, apart from this consideration. *Let every one of you*] Who are husbands. *In*

and the wife see that she reverence *her* husband.

particular so love his wife] As well as Christ loves the Church. *And the wife...reverence her husband]* To reverence is to regard with fear, mixed with respect and affection. This she is to do, both because he is her divinely-appointed superior and her natural head.

CHAPTER VI.

The apostle here treats of the duties of children and parents; of servants and masters; gives various exhortations and directions to the Church generally; concludes with the usual benediction.

CHILDREN, obey your parents in the Lord: for this is right.

Verse 1. *Children, obey your parents]* Having completed what he had to say on conjugal duties, the apostle now turns his attention to those scarcely less important ones, the duties growing out of the relations existing between parents and children. As the epistle is addressed to "saints and faithful" persons, and yet special direction is here given to children, it is fair to presume that such, and probably quite young children, were ranked among them. To "obey" in the sense of the text is not merely to yield implicit obedience to every expressed command, but even to every known wish, whether uttered or not; and that not with reluctance, but cheerfully, from the heart, with the fullest concur-

2 Honour thy father and mother; which is the first commandment with promise;

rence and desire. Less than this is not "obedience." *In the Lord*] The Lord Jesus; in deference to his authority, in obedience to his will, thus expressed. Some understand the expression "in the Lord" in the sense of religious parents, as though the apostle had said, "Obey your parents, if they be in the Lord." Of course no such interpretation is sound, for the duty of obedience of children to parents is of universal obligation. We take the sense more particularly to be, "obey them, not only from the instincts of the law of nature, but from the higher consideration of His will and command," thus giving to every act of filial obedience a religious character. *For this is right*] The word is the same as is usually rendered righteous, and is not, therefore, an act terminating in doing merely right, but also is one "well pleasing unto the Lord," (Col. iii, 20,) as being outwardly in obedience to his command, and springing from an inward desire to do his will.

Verse 2. *Honour thy father and mother*] The fifth command in the Decalogue, Exod. xx, 12. To "honour" parents is to regard them with esteem and affection; to stand suitably in awe of them as our rightful governors; to yield ready and implicit obedience to their wishes; to speak of them with becoming respect; to lighten, as far as possible, their burdens; to assuage their sorrows; to minister to their necessities; and ever to regard them in our inmost feelings with reverence and love. And this not only while we are under their direct control, but whether present with or absent from them, and that so long as God shall bless us with

parents to "honour." How different such a course from that pursued by many children, some of whom esteem themselves as in no wise lacking in duty to this requirement! What "honouring" is there in speaking of these as "the old man," or "the old woman?" What "honouring" of them is there in oftentimes spending in selfish gratifications that which may be needed to relieve their pressing necessities? Children, older and younger, reverently hear the word of the Lord, and hasten to obey it: "Child, honour thy father and thy mother!" *Which is the first commandment with promise*] That promise being, (Exod. xx, 12,) "That thy days may be long in the land which the Lord thy God giveth thee." But how does the apostle term this "the first commandment with promise?" Has not the second command a promise annexed? and by implication, at least, the third commandment also? Certainly a "promise" is at least plainly intimated in the second commandment, of equal value with that here named: "showing mercy unto thousands of them that love me, and keep my commandments;" and the third has one also by fair deduction, for inasmuch as it is declared that "the Lord will *not* hold him *guiltless* who taketh his name in vain," and will consequently punish, it is reasonable to conclude that those who do not "take in vain" the sacred name are at liberty to infer that they will be correspondingly blessed. We conclude, therefore, that the apostle is not to be understood strictly, that before this there is no promise in the Decalogue to obedience, but simply that this is the first command to which there is an *open, explicit pledge of distinctly-promised good*, together with a plain avowal of the character of that good—long life.

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your chil-

Verse 3. *That it may be well with thee*] Slightly varied from Exod. xx, 12, of the Septuagint. "Well with thee" in increased temporal and spiritual prosperity; "well with thee" in the approval of thine own heart, a blessing beyond all price; "well with thee" in the approval and respect of the good among whom thou dwellest; "well with thee," especially, in the consciousness of thy Lord's approval. *And thou mayest live long on the earth*] Occasional, and indeed frequent, violations of this promise by no means destroy its faithfulness. We hold it to be literally true, that, as a principle of God's government, the obedient child lives longer, as a general thing, than does the disobedient and perverse one.

Verse 4. *And, ye fathers, provoke not your children to wrath*] The "and" closely connects this injunction with the one preceding as parallel to it. The address, it will be noticed, is not to parents, but to "fathers;" and this, probably, both as the head of the family, and consequently responsible for its government, and as the one usually best calculated to administer discipline, not being so likely to have the affections unduly warped by fondness as the mother. For this reason, also, the command not to provoke is more needed by the father than it would be by the mother, the father being more likely, from the absence of the tenderness possessed by the mother, to exercise severity. "If children be uniformly confronted with paternal frown and menace, then their spirit is broken, and the most powerful motive to obedience, the desire to please, is taken from them."—*Eadie*.

dren to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with

The word rendered "wrath" properly signifies to irritate, namely, by undue authority or unnecessary severity.—*Bloomfield*. This is to be carefully avoided. *But bring them up*] Strictly, educate them. *In the nurture and admonition of the Lord*] The word translated "nurture" signifies *to discipline, train*; and that rendered "admonition," *to put in mind*, namely, by repeated instruction. The expression, "of the Lord," denotes that the instruction is to be respecting him; showing the nature of his claims upon them; and that it is not so much the "father" as it is "the Lord Christ" who directs this education, discipline, instruction.

Verse 5. The apostle comes now, in the descending scale, to treat of the relation of servants and masters; and certainly, when we consider the vast number who sustain this relation, it cannot be deemed a subject unworthy of his attention. *Servants*] Literally, slaves; these being, among the inhabitants of Asia Minor and other parts of the so-called civilized world, the ordinary class of servants. These slaves were the property, in the fullest sense, of their masters, who possessed the entire disposal of their persons, families, services. They bore in many respects a similar relation to that of the slaves in our southern states, though in one essential particular they greatly differed, namely, that if by any means they became free, all the positions and honours of the state were as open to their ambition as to that of other citizens; and we know that many of them be-

fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

came distinguished. They were free from the disabilities of a hopeless, hateful caste. It is worthy of remark that the apostle makes no reference to their state, other than to recognise it, and to enjoin upon them so faithful a discharge of their duty to their temporal masters, whether believers or otherwise, as they would render Christ. The recognition of the estate is not, however, to be construed as an approval of it, any more than a recognition of despotism in the state is to be considered as favouring that. *Be obedient to...your masters according to the flesh*] That is, their earthly masters, in distinction from their heavenly Master, the Lord Christ. *With fear and trembling*] With solicitude or care that every duty be faithfully and diligently performed. *In singleness of your heart*] Meaning, without any mixed or impure motive, but in simplicity and earnest effort. How pure this morality! *As unto Christ*] As a service rendered to him, and seeking his approval.

Verse 6. *Not with eyeservice, as menpleasers*] By "eyeservice" is meant the performance of labour only or chiefly when the master's eye is upon the servant, the motive being to win his good opinion. *But as the servants of Christ*] As his slaves, having been purchased by him. *Doing the will of God from the heart*] Rather, from the soul. The expression denotes the earnestness and sincerity of the service.

7 With good will doing service, as to the Lord, and not to men :

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

Verse 7. *With good will doing service*] Implying not only with spirit or zeal, but also with a well-affected mind. *As to the Lord*] Which religious consideration would greatly lighten their labour. In view of this willingness of service one of the ancients wrote, "Serve freely, and you are no longer a slave." In like manner the Scriptures elsewhere teach, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. iii, 17.

Verse 8. *Knowing that whatsoever good thing any man doeth*] Mr. Wesley renders, "Whatsoever good each man doth." Here is the encouraging reason to this required honesty and diligence. The "knowing" this implies, of course, their strong confidence that the Lord was not unmindful of their faithful labour. Their acts of obedience would rank among those "good" deeds for the performance of which rewards are promised, they being almost the only "good works" their peculiar situation allowed them to perform. *The same shall he receive of the Lord*] "Receive back," as it were of a deposit; not, of course, in kind, but in those higher and holier rewards of the eternal world, and that in proportion to their good conduct while here. This reward will be conferred not by those to whom the service was here actually rendered, but by "the Lord" himself; how greatly increased, therefore, in value. *Whether he be bond or free*] Meaning, whether he be a slave or hired

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that

servant, "wages" not being deemed the full return for faithful service. The time of conferring these rewards will of course be the day of final retribution, when every man shall "receive according to that he hath done." This doctrine is too often lost sight of, or kept in the background, as if it derogated from the character of faithful service to have any respect to "the recompense of the reward;" whereas its hope is designed to be, and really is, one of the most influential motives to well-doing.

Verse 9. *And, ye masters, do the same things unto them*] The "and," connecting closely with the preceding, shows the duties of the two classes of persons to be reciprocal. Having given suitable instruction to the slaves in their duty, the apostle now, with equal authority, enjoins upon the masters the service they owe to their servants. The command "do the same things unto them," means, discharge your duty with equal diligence and fidelity, rendering to them that which is just and right, mingled with needed kindness. Certainly this injunction was called for, for irresponsible power is ever apt to be abused. *Forbearing threatening*] One of the more common evils to which these servants would be naturally exposed. By "forbearing" this is meant, not merely lessening it, but avoiding it. And as threatening ever proceeds from ill-temper, this being avoided, much would be gained toward a kind usage of those in whose behalf Paul now pleads. *Knowing that your Master also is in heaven*] Rather, as most modern commentators allow the translation should be, and as is the

your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

reading of many ancient copies, "your and their Master," your common Lord. Such an idea, fixed in the mind of the earthly master, would naturally prove a strong restraint against ill usage of servants. *Neither is there respect of persons with him*] Strictest equity will characterize his administration, for "the Judge of the whole earth will do right." Difference of worldly station will have no influence with him; but bond and free, master and slave, have a perfect level before him.

Verse 10. *Finally, my brethren*] Having concluded his special admonitions and directions, the apostle now returns to the whole body of believers, giving them such exhortations and godly counsel as he deemed needful. These "brethren" are, of course, the entire Church. The words "my brethren" are omitted by many ancient copies and modern critics; but Turner thinks "the evidence of their spuriousness is hardly sufficient to warrant their rejection." *Be strong in the Lord*] Rather, be strengthened by or through the Lord; that is, through your union with him, that so ye may be able to overcome your spiritual enemies. *And in the power of his might*] Conscious of his "power," confide in his "might." The idea seems to be, that their faith in their union with Christ, and in his might, should fill them with confidence in him, and that thus they should obtain the mastery. It is said that the words "power of his might" mean literally "the vigour derived from his strength." Is it not singular that an epistle so full of

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

elevated views of God, and of the relation believers sustain to him, and of the might derived from him, should close with exhortations to prepare for struggles which would require the exercise of all this strength? for conflicts which should fully test all their courage, and the ability derived from the Most High? Yet so it is; the apostle knew the Christian life to be a sore and continuous conflict. Hence his urgent exhortation.

Verse 11. *Put on the whole armour of God*] The direction is very emphatic: put on armour, not of man's forming, but of God's; of heavenly temper. The armour of man's invention, such as seclusion from the world, (flight instead of fight,) ritual observances, and our own goodness, have ever failed. The "armour," or panoply, when taken in all its parts, is both defensive and offensive. The figure is borrowed, of course, from the material of ordinary armies, in which the soldiers, the better to defend themselves, and the more successfully to assail their enemies, were in the habit of covering all the exposed parts of their person with armour. This armour of God is particularly described in the verses following. *That ye may be able to stand against the wiles of the devil*] The word "stand," here, means, to stand in front of, or in firm opposition. "Wiles" are cunning and unexpected stratagems, not open force. These are Satan's modes of warfare, and his success has often proved their skill and potency. Hence constant vigilance, the "for ever standing on our guard," is a weapon of the first importance.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Verse 12. *For we wrestle not against flesh and blood*] To "wrestle" here means, to *struggle* against, as for life. The conflict is by no means of an indifferent character, or of unusual frequency. It is one all must engage in, and in which they must conquer or be lost. *But against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*] The reference is to various classes of evil spirits; the same as in 2 Peter ii, 4, and Jude 6, are termed fallen angels, who are now subject to Satan, their chief. As such, their own power is in each particular beyond that of unaided human nature; hence the danger to men of this spiritual conflict. By "rulers of the darkness of this world" is meant, those evil angels or demons by whose influence the darkness of a spiritual night is spread over the mental and spiritual perception of wicked persons, and by which influence they are, with the consent of their own minds, retained in allegiance to sin and Satan. These are "the world-rulers" over the mass of mankind. *Against spiritual wickedness in high places*] That is, against wicked spirits in high places. Commentators are much perplexed with this expression, "high places." It seems to intimate some exalted region, either physically or morally; hence some render "heavenly places," understanding thereby a contest respecting heavenly things. Others take it of the aerial region, supposing that to be

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

the abode of these infernal spirits, and the scene of this conflict. Others, as Turner, understand by "high" or heavenly places that which has relation to heaven and heavenly things; and contend that as the Christian Church bears this designation in chap. ii, 6, that we are to understand the Church on earth to be this scene of conflict. "There is a close connection," he observes, "between the Church as the region of spiritual blessings now, and heaven as its ultimate seat hereafter, and consequently the same phrase may well be employed to denote both or either. In the text under examination it expresses the holy Church as the scene of the hostile action of the Satanic forces. This holy land they have invaded. This they have made the arena of the contest, and in the Church must the Christian meet the foe, engage in the conflict, and win the victory." We prefer this view.

Verse 13. *Wherefore take unto you the whole armour of God*] The repetition of this language is probably designed to keep before us the formidable character of the foe to be encountered. *That ye may be able to withstand in the evil day*] The time of trial and temptation, be that when it may. To "withstand" is so to resist the enemy that he gain no advantage; and the exhortation to take "the whole armour" in order to this, contains an intimation that in no other way can Christians withstand these sometimes violent assaults. *And having done all*] Having continued to resist. *To stand*]

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness ;

15 And your feet shod with the preparation of the gospel of peace ;

Keeping good the position by maintaining a firm front against your foes. The victory is not yet won.

Verse 14. *Stand therefore*] Unshaken, with your face to the foe. *Having your loins girt about with truth*] The apostle has now his soldier armed, and proceeds to describe the various pieces. To "girt" is to pass a belt or girdle around the body; and the being girt "with truth" would seem to imply a consciousness of support from this element of Christian character, as a girdle helps to support an otherwise feeble frame. *And having on the breastplate of righteousness*] A breastplate is a piece of armour covering the chest from the lower part of the throat to the lower part of the waist. It was made of small plates, so adjusted as to allow of freedom of movement. From its being termed the breastplate "of righteousness," (an expression suggested, apparently, by Isa. xi, 5, or lix, 17,) it would appear to have reference to a sense of true Christian character; to being possessed of "the righteousness of God," or that righteousness which God imparts through faith. A conscious sense of the divine favour is an excellent defence in the hour of spiritual conflict.

Verse 15. *And your feet shod with the preparation of the Gospel of peace*] This armour is the strong military sandal, worn to protect the feet. By the expression "preparation of the Gospel," we understand the being in a constant state of readiness for any duty. That no

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

onslaught of the enemy, no sudden or unexpected attack, shall find the Christian soldier unprepared, but ever ready to meet and resist the foe.

Verse 16. *Above all*] Rather, in addition to all the armour already named; not as more important or better than all. *Taking the shield of faith*] As the armour worn on the body was not an absolute defence, not covering all parts, or even preventing a fatal thrust "between the joints of the harness," the shield was a very important means of defence in the hand of a ready, skillful combatant. A quick eye, coolness, and rapid movement of this weapon, went very far to render the ancient soldier invulnerable. The shield was worn in combat on the left arm, which was at liberty to cover, by a dexterous movement of the shield, any exposed part of the body, enabling the soldier to receive the shaft of the arrow or thrust of the spear on his impenetrable shield. Thus faith in Christ, and his promises of help and deliverance, blunts the injurious suggestions or aspersions of Satan and his embattled host, causing their weapons to fall, spent and blunted, at the feet of the Christian warrior. *Wherewith ye shall be able to quench all the fiery darts of the wicked*] These "fiery darts" were slender arrows of cane, to which ignited combustible matter was attached, which, when shot, were designed to set on fire woodwork, tents, etc.—*Bloomfield*. These implements of cruel death seem to be alluded to in Psa. vii, 13, which, according to Dr. J. A. Alexander, should read, "He will make his

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

arrows burning arrows." As these "darts" not only pierced but burned, they were doubly dangerous, and aptly represent those very fierce assaults of evil which occasionally try the righteous soul. To "quench" these is to extinguish them, namely, by receiving them on this "shield of faith." How pointedly does this defensive armour illustrate that living, active faith which, casting itself upon the Omnipotent One, cries, "Hide me till this danger is overpast," and finds that then these "arrows of death" are quenched as in the atoning blood. *The wicked*] The wicked one, the devil.

Verse 17. *And take the helmet of salvation*] A "helmet" is a covering for the head, and was anciently made of such material as could not be easily penetrated even by the blow of a sword. It was considered an important part of the soldier's armour. In 1 Thess. v, 8, "the hope of salvation is represented as a helmet." "Salvation," here called a helmet, is that state of deliverance from God's displeasure, and consequently from the liability of punishment, which has been conferred upon the believer through his faith, and forms his present title to everlasting joy. This he now has in possession. But as the full and perfect enjoyment of the blessings arising from this conscious state of present salvation are not yet fully realized, and there is a consequent looking for of greater and better things, it is also considered, in a certain sense, as yet future; hence the object of hope as expressed in 1 Thess. v, 8. *And the sword of the Spirit*] A "sword" is not so much a

18 Praying always with all prayer and sup-

defensive as it is an offensive weapon; it is not one with which merely to parry or ward off blows, but one designed also with which to strike home at the enemy. By "the Spirit" is meant that which is furnished by the Spirit, the Holy Ghost, who is the exponent in this respect of the divine will. *Which is the word of God?* The figure of a sword is several times employed in Scripture to denote the "word of God," because of its sharp, searching influence. So in Heb. iv, 12, it is written, "The word of God is quick... sharper than any two-edged sword." In like manner the prophet Isaiah asserts, in respect to the message to be declared, (chap. xlix, 2,) "He hath made my mouth like a sharp sword;" and in Revelation (i, 16; ii, 12; xix, 15) it is said of the angel to whom was given "a sharp sword," a "two-edged sword," etc., that it proceeded out of "his mouth," and therefore denotes the language he was directed to utter. So in Prov. xxv, 18, we read, "a man that beareth false witness is a sword." By the "word of God" in this place some would understand only the written word as then known; is it not better to interpret it of all known commands of God, whether then written or as yet unwritten? The Saviour triumphed over the arch enemy by the use of this weapon, thus setting us an example how to put to flight "the armies of the aliens." This, skillfully and faithfully used, will defeat all the powers of darkness.

Verse 18. *Praying always*] Prayer does not appear to be here named as a separate weapon, but rather as a direction how properly to avail themselves of the full benefit of the defensive and offensive armour already named; how to use it to the utmost advantage.

plication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given

“Prayer” implies, 1. Reverent and grateful adoration of the Triune God; 2. Earnest supplication for those helps of the Spirit, and that providential protection and care, which their otherwise helpless condition demanded. And this was to be done “always:” meaning, not always when they should pray, but that they should thus pray at all times, or rather, ever, in their minds, be persevering in this duty. *With all prayer and supplication*] All modes of prayer; private, social, public. Making their requests known for individual and collective assistance. The distinction between “prayer” and “supplication” probably is, that the former denotes general, the latter special requests. *In the Spirit*] Certainly not the human spirit, but the Holy Ghost, through whose blessed and indwelling influence, and by whose merciful aid, they would be enabled to pray for things needed by them, and acceptable to the will of the Most High to grant, he himself also making intercession in their behalf. *And watching thereunto*] Being ever on the alert; ready for the duty. *With all perseverance*] Without fatigue or weariness; not becoming tired of or in the duty. *For all saints*] Making supplication not only for themselves, but for their fellow-believers; not merely, as it were, for their own section of this Christian army, but for the whole host of the elect, that they also may “stand” in the time of conflict.

Verse 19. *And for me*] The importance which the apostle attributed to prayer, and his faith in its efficacy,

unto me, that I may open my mouth boldly,
to make known the mystery of the gospel,
20 For which I am an ambassador in bonds;

are evident from the frequency with which he enjoins the duty, and from the earnestness with which he solicits such prayers in his own behalf. While, however, he desires prayer to be offered for himself, it is with no selfish purpose, but that he may the better be enabled to discharge his ministry. *That utterance may be given unto me*] "Utterance" is ready speech, including in the thought suitable matter as well as forcible expression. Paul well knew that this was a special gift of God as much as was any grace of the Spirit, and therefore in a dependent spirit asks that it may be conferred. *That I may open my mouth boldly*] Forcibly, fearlessly, deliver the message committed to me of God. Perhaps he had in mind the defence he should be called on to make at Cesar's seat, and meant to include ability suitably to answer his accusers, as well as properly and successfully to preach. *To make known the mystery of the gospel*] To reveal those good tidings of salvation for man which had so long remained hidden in the divine mind.

Verse 20. *For which I am an ambassador*] One commissioned and sent by God to make known his will respecting men; especially the terms on which he would forgive their sins and receive them into favour. *In bonds*] Literally, in chains; though the apostle does not intend to express more than simple confinement, the being deprived of his liberty. He was not "in bonds" for being an "ambassador," but for preaching the Gospel. It was this that had given umbrage to his

that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tych'i-cus, a beloved brother and faithful minister in the Lord, shall make known to you all things :

enemies, and for which they had accused him, and caused his arrest. *That therein*] In the Gospel, or in proclaiming the Gospel. *I may speak boldly*] Nothing daunted by chains; but speak freely, keeping nothing back. *As I ought to speak*] "Ought" in faithfulness to my Master and his message.

Verse 21. *But that ye also may know my affairs*] Having finished his spiritual advices and directions, the apostle now, in conclusion, briefly notices his private affairs. And first, knowing their interest in his welfare, he informs them "also," meaning them and others, but what others cannot be determined, of his personal condition. The term "affairs" literally means things concerning me—his state, rather than his employments. *And how I do*] In reference to his health. *Tychicus*] We know but little of this "faithful minister." He was an Asiatic, and from Acts xx, 4, we learn a companion of Paul's. In Col. iv, 7, 8, he is spoken of as being sent to Colosse on a similar errand to that here named; probably at about the same time. And in 2 Tim. iv, 12, mention is made of him as having been sent by Paul, perhaps on this very errand, "to Ephesus." Tradition represents him as having afterward been bishop of Chalcedon, in Bithynia, and of Neapolis, in Cyprus. *A beloved brother and faithful minister*] Higher commendation is not needed.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Je'sus Christ.

24 Grace *be* with all them that love our Lord Je'sus Christ in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tych'i-cus.

Verse 22. *Whom I have sent...that he might comfort your hearts*] Namely, from Rome, where Paul now was. Might "comfort" their hearts not only by informing them of Paul's welfare, but also by ministering unto them the Gospel.

Verse 23. *Peace be to the brethren, etc.*] The usual form of apostolical benediction. "Peace" signifies conscious reconciliation with God, and the blessed influence of his Spirit. "Brethren"—the whole Ephesian Church; not as one commentator has it, "the Jewish brethren" only. *And love with faith*] Coexisting in their hearts, and mutually strengthening and increasing each other by their proper exercise.

Verse 24. *Grace be with all them that love our Lord Jesus Christ*] Grace or favour from God through Christ. "Love in sincerity" is the true test of devout Christian character. It properly means in "incorruption," thus denoting its immutable and ever-living character.

"The subscription," written from Rome, etc., "is in its statement correct, though not forming a part of Paul's letter. The subscriptions appended to Paul's epistles are probably not older than the fourth century."—*Turner*.

ANALYSIS OF EPHESIANS.

CHAPTER I.

THE apostolic salutation, 1, 2: Paul blesses God for the spiritual gifts bestowed upon his people, 3-10: shows the union of Jewish and Gentile converts in one body, 11-14: assures them of their interest in his prayers, 15, 16: prays that God would give them wisdom and knowledge of himself, that they might apprehend the nature and value of the goodness conferred on them, the glory of the inheritance provided for them, the greatness of the power which had been exerted in their conversion, 17-21: and of the glory to which, as head of the Church, Christ is exalted, 22, 23.

CHAPTER II.

In this chapter Paul shows the condition of the Gentile and Jewish converts before their conversion, 1-3: that the change they had experienced was a spiritual resurrection, of which God was the author, 4-6: that the design of this new dispensation was the exhibition, through all future ages, of the grace of God, 7-10. He then shows the former alienation of the Gentiles, and the means by which it was removed, 11-18: the consequence being their union with his people and himself, 19-22.

CHAPTER III.

The apostle here informs the Ephesians of his call to the ministry, and of his designation to serve the Gentile world, 1-9: that one object of the redemption of

men is to exhibit to principalities and powers in heaven the manifold wisdom of God, 10: that afflictions endured in such a cause are no ground of depression, but of glorying, 11-13: prays that they might be strengthened by the Spirit, and confirmed in God's love, 14-21.

CHAPTER IV.

Paul exhorts the Ephesians to a walk worthy of their high vocation, 1-3: he shows the unity of the Church in its faith, 4-6: which unity is, however, consistent with great diversity of gifts, 7-10: many gifts are bestowed on the Church by Christ for its edification and growth, 11-16: then follows an exhortation to holiness, 17-24, and injunctions in respect to certain specific duties, 25-32.

CHAPTER V.

This chapter opens with an exhortation to the imitation of God's character, 1, 2: followed by a caution against all impropriety of conduct or language, 3-6: the Ephesians are to reprove the criminal behaviour of others, 7-14: they are to seek occasions for doing good, and to be grateful for God's benefits to themselves, 15-20: the apostle then enjoins mutual obedience, treats of the duties of husbands and wives, and shows the relation existing between Christ and his Church, on which he bases the relation of the conjugal state, 21-33.

CHAPTER VI.

The apostle here treats of the duties of children and parents, 1-5: of servants and masters, 6-8: gives various exhortations and directions to the Church generally, 9-22: concludes with the usual benediction, 23, 24.

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